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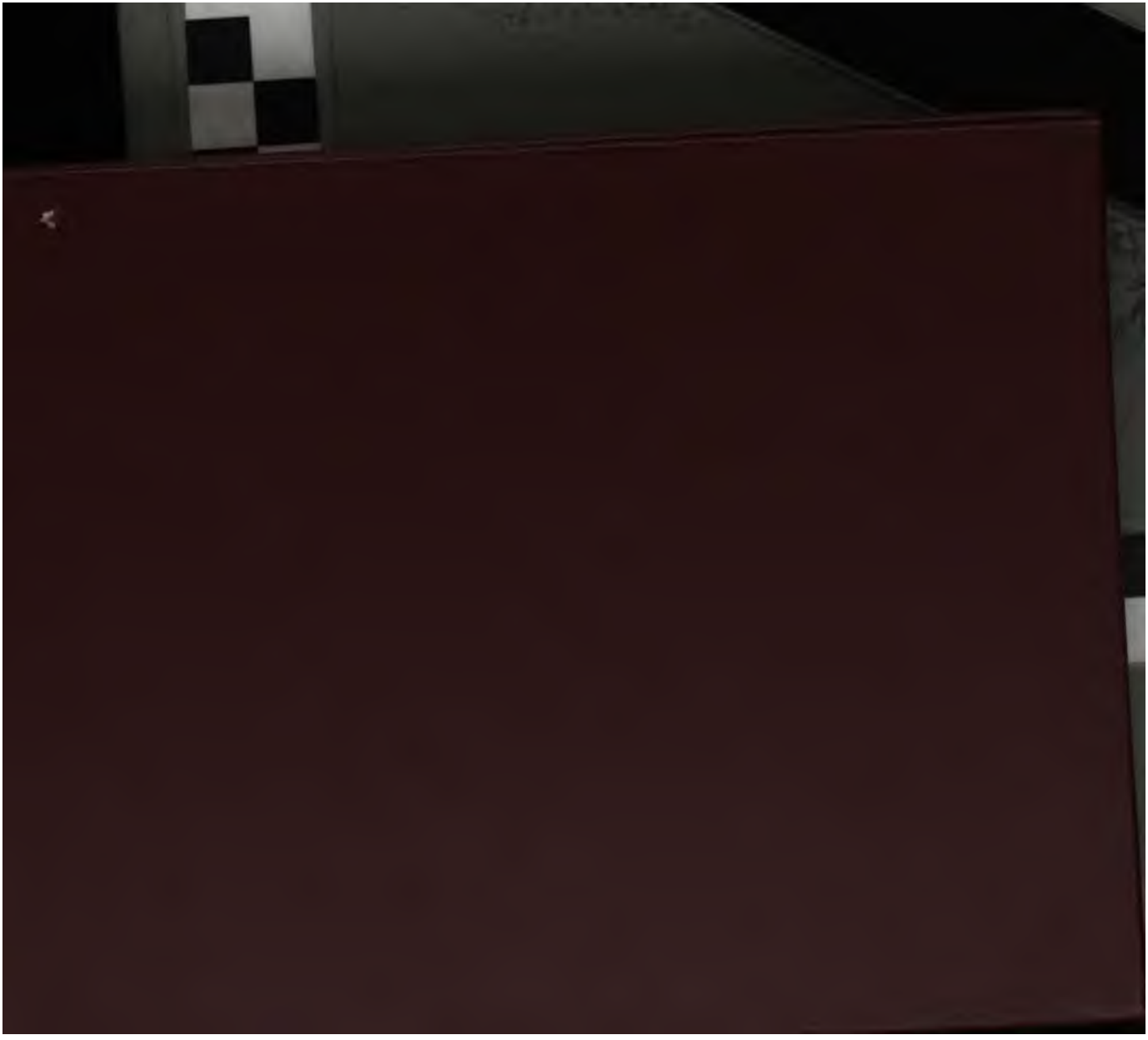

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CASPIPINA's LETTERS;

CONTAINING

OBSERVATIONS

ON A

VARIETY OF SUBJECTS,

LITERARY, MORAL, and RELIGIOUS.

Written by a GENTLEMAN

Who resided some Time in PHILADELPHIA.

To which is added, The

Life and Character of WM. PENN, Esq;

Original PROPRIETOR of PENNSYLVANIA.

VOLUME II.

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CASPIPINA's LETTERS:

WITH THE

LIFE AND CHARACTER

OF

WILLIAM PENN.

In TWO VOLUMES.

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OBSERVATIONS

ON A

VARIETY OF SUBJECTS, &c.

LETTER XI.

To CHARLES MARSEILLES, Eſq; *at* NEW-YORK.

DEAR CHARLES,

I PROMISED in my laſt to give you my ſentiments upon *ſingularity*. The expreſſion is ambiguous. It ſerves to denote a good as well as a bad character. The hypocrite glories

in it—The humble man alone poſſeſſes it without offence to himſelf or his neighbour.

Some people are ſo weak as to imagine, that the religious character muſt neceſſarily be accompanied with, and diſtinguiſhed from all others by, a formal, preciſe, and reſerved deportment, an auſterity in the countenance and actions, a cautious avoiding of all intercourſe or civil communication with thoſe who do not, in their whole outward behaviour, conform to a certain ſtandard, which anſwers to their idea of a religious man.

Others again place this ſingularity in a perpetual talking upon religious ſubjects—

ſubjects—Their whole converſation, be they where they will, conſiſts of nothing but common-place maxims, ſcriptural quotations, and ſeemingly pious remarks upon every occurrence that they meet with in the courſe of the day—or, what is ſtill worſe, of vain and uſeleſs diſputes about modes of faith, doctrine, or worſhip.

Alas! my dear Charles! all this may very properly be called the pedantry of religion, and, like that of human learning, is a ſure proof, that their knowledge and experience are extremely ſuperficial. Many of theſe *ſolemn triflers* do we daily meet with, who value themſelves upon this affected

fected ſingularity, and think they ſhew a vaſt deal of religious heroiſm, by talking in a ſtrain, which they know to be exceedingly mortifying to the generality of their neighbours.—But ſuch perſons as theſe would do well to take our Lord's advice, and ſeriouſly conſider, *what manner of ſpirit they are of*——They would do well to examine their own hearts, and try, whether they cannot diſcover a ſecret ſpring of ſpiritual pride, which ſets their tongues in motion; and whether a word or two dropt in ſeaſon, ſeemingly without deſign, and in a ſpirit of meekneſs, humility, and condeſcenſion to their brethren, would not have a much ſurer and better effect, than all their vain and empty bablings.

Far

Far be it from me, my friend, to diſcourage a truly religious converſation. But there is a meekneſs of wiſdom, as the Scripture beautifully expreſſes it, that will modeſtly avail itſelf of every favourable opportunity, and with a becoming zeal exert itſelf in the cauſe of truth.—They who beſt know themſelves are certainly beſt acquainted with human nature. Such perſons will ever be careful, in their converſation and deportment, to be *wiſe as ſerpents, and harmleſs as doves, to become all things to all men*; that is, to ſtudy the various prejudices and infirmities of men, and form their diſcourſe and conduct in ſuch a manner,

as will not have any tendency to diſguſt or affront them; but, on the other hand, by forbearance and gentleneſs, will win their hearts, and thus command their attention.

The only ſingularity, therefore, which is juſtifiable, is that which conſiſts, not in words, or even in particular actions, but in ſuch a general uniform tenor of heart, and temper, and conduct, as will not indeed, like the phariſaical formalities, be ſo eaſily diſcerned by every vulgar eye, but will never fail of making its way at laſt through every obſtacle and impediment, which the adverſaries of truth and virtue may throw up againſt it.

Some

Some characters are doubtleſs to be met with, whoſe ſingularity does not ſo much conſiſt, in *not following the multitude* at all, as in *not following them to do evil*, whoſe life is an amiable tranſcript of their Redeemer's—who, like him, *go about doing good,—who ſhine forth as lights in the midſt of a dark and perverſe generation*, and whoſe influence is known and felt by a ſure, though ſilent and gentle operation.—

Such characters are worthy of imitation—They are ſtamped with the image of the Deity—They bear the ſignature of unfeigned truth and pure diſintereſted goodneſs——They are

known

known, and only to be known by their bleſſed fruits. Wherever they go—whatever they do, in publick or in private, among their neighbours, friends and acquaintance, or in their own little family circle—their ſingularity is conſpicuous in no other way, than in the ſweetneſs of their temper—the meekneſs of their deportment—the unaffected decency of their converſation—their readineſs to oblige—their frequent ſacrifice of private eaſe or intereſt to the comfort and convenience of their brethren; but above all, their chearful, eaſy, and affectionate methods of communicating what they know to be uſeful and neceſſary in temporal as well ſpiritual concerns, to all

all ſuch as are humble enough to apply for, and ingenious enough to receive and profit by their inſtructions.

No ſour and forbidding ſeverity ſits upon their brow—Their houſes, their hands, and their hearts, are open to all that ſtand in need of their aſſiſtance. In a word, the lovelineſs of true religion appears in their whole conduct, —aud even thoſe, who will not imitate, dare not condemn them.

If I underſtand any thing of the Chriſtian ſyſtem, this is the life which it recommends. Would but its Profeſſors act up to its dictates, live like their maſter, and dare to be ſingular in

in being and doing good—would they but apply to the exhauſtleſs ſource of goodneſs, for thoſe bleſſed influences of his ſpirit, whereby alone their evil tempers and paſſions can be eradicated, and an heavenly life, with all its diſpoſitions and graces, opened in their hearts—Deiſts would be confounded —Hypocrites would tremble — and bad men of all ſorts be more effectually alarmed, than by all the thundering eloquence of the moſt zealous preachers in the world.

I truſt, my good friend, that my notion of religious ſingularity will be found to correſpond with your own; and

and that we differ more about *words* than about *things*.

I am, dear CHARLES,

Your very ſincere

Friend and ſervant,

T. CASPIPINA.

PHILADELPHIA, *July* 10, 1773.

LETTER

LETTER XII.

To the HONOURABLE J. H. T. ESQ; *of* BOSTON.

SIR,

THE account you ſent me of the popular tumults that have for ſome time ſubſiſted in your government, differs in no material circumſtances from that which I have read in the publick papers. I am glad to hear that you have had fortitude enough to keep yourſelf diſengaged from either party. A coalition is ſeldom brought about, without the intervention of ſuch friends

friends to virtue and publick peace, as can content themſelves to retire during the heat of faction, watch the motions of their acquaintance or connections on both ſides, and ſeize upon ſome happy moment, ſome favourable circumſtance, for the accompliſhment of their benevolent purpoſe.

You ſeem, however, to lean a little to the ſide of prerogative, and give ſome hints, that ſound like the language of a *Jure Divino* politician; and after all, very gravely aſk me, what are my ideas of *Kingly Power*, and a *Patriot King?* You talk of ſcriptural notions of government, and wonder what objections can be made to that

kind of homage and obedience, which is thereby not only warranted, but enjoined to be paid to Kings and all thoſe that are inveſted with ſupreme authority.

My anſwer to your queſtion need not be long.—We are to conſider, that the Jewiſh government was a Theocracy; that all its laws, inſtitutions, and ordinances were ſent down immediately from Heaven; and thoſe who were inveſted with the ſupreme executive power on earth, derived their authority from no other ſource than the Most High God. They were delegates of Heaven, choſen Repreſentatives of the King of Kings, exerciſing his

his ſupreme authority upon earth, ſup
ported by his paternal protection, an
accountable for their actions to non
but him. Their conduct was not t
be ſcrutinized by the people; and t
lift up the hand againſt the Lord'
anointed was ſacrilege of the blacke
nature, and to be puniſhed with inſtan
death. But ſurely all thoſe who ar
inveſted with kingly authority are no
in the ſame circumſtances, nor do the
derive their power *immediately* from th
ſame ſource with the Jewiſh Monarchs
and conſequently the people unde
them are not bound by the particula
political precepts of the Theocracy,
but by the Laws of that particula
government under which they live;

and the nature of their homage to their Prince can alone be determined by thoſe laws.

Indeed, in every civilized nation, however differing in their forms or conſtitutions of government, nay even among thoſe where the royal prerogative is reſtricted and limited by national laws, and the people are preſumed and acknowledged to be the ſource of power, yet the Sovereign may ſtill be conſidered in ſome reſpect as the Miniſter of Heaven, and the Vice-gerent of God, as being by his Providence advanced to that exalted ſtation. My idea of a Patriot King, therefore, founded on theſe ſentiments of

of Kingly power, will be expreſſed in a few words.

The grand deſign of all human governments, in whatever form they are modelled and eſtabliſhed, is the happineſs of the people; and the end of ſupreme authority, however and in whomſoever it is inveſted, is to promote this happineſs, by the puniſhment of evil doers, and the reward or protection of thoſe that do well. It is highly incumbent, therefore, upon all thoſe whom Providence hath advanced to this exalted ſtation, to be as bold in the puniſhment of vice, as in the encouragement and ſupport of virtue. Oppreſſion will appear in many ſhapes,

and want will extend her naked arms for comfort and redreſs. The indigent and fatherleſs will be ſuitors for their protection, and thoſe who have no other friends on earth, will reſort to them as the Proxies or Repreſentatives of Heaven.

To deal out Juſtice with an unſparing and impartial hand, to regard not the quality of the offender, but the nature of the offence, to adminiſter comfort and relief to the poor and helpleſs, and protect the hard earnings of honeſt induſtry from the hands of rapine and oppreſſion; to pull down corruption from the ſeat of honour, and to call forth modeſt merit and

probity undiſguiſed to fill its place; but, above all, to be themſelves the bright examples as well as patrons of every virtue, and to ſupport the true ſpirit and dignity of government without ſeeming to govern; theſe are ſome of the moſt important duties of the Kingly office; theſe will attract and command the eſteem, veneration, and obedience of their ſubjects more effectually, than all the ſplendid regalia that ſurround their throne. Nay, 'tis by the application of their power to ſuch purpoſes as theſe, that they reſemble the Divinity, and co-operate with Providence in his grand ſcheme of univerſal benevolence.

Happy that Sovereign, who, by deeds of true patriotiſm, and the exerciſe of every publick as well as private virtue, eſtabliſhes his throne in the hearts of his ſubjects, whoſe ſtrength is their proſperity, whoſe will their united voice, who ſtudies to ſatisfy the real, not the imaginary wants of his people, and who can readily diſtinguiſh betwixt the clamour of licentiouſneſs, and the ſtill and affectionate voice of loyal liberty.

Happy that people whom Providence hath favoured with a Monarch poſſeſſed of ſuch amiable qualifications. And thrice happy, my good friend,

friend, ſhould we conſider ourſelves, who live under a mild and well tempered government, in which the limits of power are ſo accurately adjuſted, that the Sovereign is inveſted with every neceſſary prerogative, and the juſt rights of the people well defined and well ſupported. O may the glorious ſpirit which it breathes, never be perverted into licentiouſneſs, but handed down to the lateſt poſterity, uncorrupted and unſhaken by the ignorance or craft of weak or wicked men!

I heartily wiſh you the return of domeſtick peace, unanimity in all your councils, and proſperity of every kind

to

to the colony in which you reſide, and am, Sir,

Your very ſincere

Friend and ſervant,

T. CASPIPINA.

PHILADELPHIA, *June* 6, 1772.

LETTER

To the RIGHT HONOURABLE *the* LORD VISCOUNT P——, QUEEN-STREET, *Weſtminſter.*

MY LORD,

THAT I may not be thought unmindful of my promiſe, or inattentive to any thing that can contribute to your entertainment, I here tranſcribe three pieces of American poetry, from manuſcripts, which were very obligingly communicated to me by the authors, who are by no means anxious for poetical fame, but now and then, as they expreſs it, ſcribble a few lines for the amuſement of themſelves

ſelves and their friends. The firſt is an epiſode, extracted from a poem called *The Indian Treaty*, which is not yet finiſhed. The epiſode is natural, tender, and expreſſed, as I think the ſubject requires, in common, though not vulgar language. This is a diſtinction, which muſt ever be obſerved in compoſitions of the *pathetick* kind. The *ſublime* addreſſes itſelf to feelings of a different nature, which can only be rouſed by a ſuperior ſtrength of imagination, aided by a ſtile that ſoars far above that of the vulgar. The author of the epiſode has attended to this diſtinction. He has told his tale with tenderneſs and ſimplicity.

The

The ſecond ſpecimen of poetry is of the elegiac kind.—I have heard that Lord Cheſterfield ſhould have ſaid of Mr. Hammond, the author of the elegies, that "he always ſat down to write what he thought, not, as moſt authors do, to think what he ſhould write."—I leave it to your Lordſhip to judge, whether the author of the elegy has any title to ſuch a compliment as this.

The third ſpecimen is of the burleſque kind; and as the ſubject is new, and handled in the true mock-heroick ſtrain, I am perſuaded, it will at leaſt divert your Lordſhip for a few moments.

EPISODE

EPISODE

From the INDIAN TREATY, a *Poem.*

ROSETTA, faireſt maid that grac'd the plains,
Of all the village long remain'd the boaſt;
Struck with her lovely form, contending ſwains
Were daily ſtriving who ſhould pleaſe her moſt.

But happy DORIS, with his gentle mein,
Had won her heart——the ſoft, relenting fair
Oft met her faithful ſhepherd on the green,
And DORIS breath'd his tender paſſion there.

One eve, ROSETTA from the cottage ſtray'd,
To ſeek a wand'ring lambkin of her fold;
A ſavage troop ſurpriz'd th' unwary maid——
She ſhriek'd—too feeble to reſiſt their hold.

Full of fond hopes, as DORIS paſſing by
Purſu'd his way contemplative and ſlow,

Amaz'd

Amaz'd he heard his fair-one's ſudden cry,
And fearleſs, ruſh'd upon the num'rous foe.

Long did the youth th' unequal fight maintain,
But what, alas, could ſtrength or ſkill avail!
Ev'n Philip's god-like ſon had ſtrove in vain——
Superior force and numbers will prevail.

The captive lovers, lock'd in cloſe embrace,
With ſilent tears their mutual griefs expreſs;
The tawny victors haſte to leave the place,
Unmov'd, unpitying of their ſad diſtreſs.

Two parties form'd; one takes the weeping fair,
The other DORIS, for their eaſy prize:
A ſilent gloom ſhuts in his dark deſpair,
The woods re-echo to her mournful cries.

Six times the moon her fulleſt orb had ſhewn
Since ſad ROSETTA, with inceſſant grief,
Had mourn'd her liberty and lover gone,
Without one chearing proſpect of relief.

Forc'd

Forc'd from her home o'er rocks and wilds to ſtray,
  Where ſerpents lurk, and briars conceal'd do grow,
Her tender feet, torn by the rugged way,
  Mark with her blood the progreſs of her woe!

Oft time, when ſhivering in th' inclement air,
  On the damp ground ſhe ſought for loſt repoſe,
Her mother's fondneſs, and her father's care,
  And DORIS' love, to ſad remembrance roſe.

At length, the chiefs a ſolemn feaſt prepare,
  And gather numerous from the nations round;
Each brings his warrior ſpoils and captives there,
  And yells of triumph through the foreſts ſound.

An horrid tragedy muſt now ſucceed—
  My ſwelling heart beats quick within my breaſt—
How ſhall the ſympathiſing muſe proceed,
  To dip her pen in blood, and paint the reſt.

Six tawny heroes, in their battles ſlain,
  Sully the luſtre of their feſtive day;

Six

Six Engliſh captives, with ſlow-torturing pain,
  Muſt yield their lives the fatal debt to pay.

Whilſt ſunk in ſorrow on a turf reclin'd,
  ROSETTA lay, all wan with waſting grief,
Her lot ſevere, ſhe ponder'd in her mind,
  And look'd from death alone to find relief.

Sudden ſhe ſtarts—rous'd by a dreadful cry,
  The well-known voice of DORIS ſtrikes her ear;
Half-rais'd, ſhe darts around her anxious eye,
  To ſee if much-lov'd DORIS was not near.

Faſt to a tree, with all the marks impreſt
  Of ſavage rage, ſhe ſees her ſhepherd bound,—
A mortal arrow planted in his breaſt,
  And his life bubbling from the recent wound.

Struck with an inſtant frenzy of deſpair,
  Thro' all her frame ſhe feels the chill of death—
Swift to her dying love ſhe flies—and there
  Sinks at his feet, and ſighs her lateſt breath.

ELEGY,

WRITTEN AT SEA, *Auguſt*, 1762.

"HEAV'N gave the word,"—DELIA! once more farewell!
Ah me! how fleeting all our joys are found!
The pangs I feel, thy tender heart can tell,
For pangs like mine that tender heart muſt wound.

Snatch'd from thy arms, to diſtant lands I roam,
And face the horrors of the howling ſea;
Far from my long-lov'd friends, and native home,
And far, my DELIA!—ah! too far from thee.

No more thy pleaſing converſe chears my ſoul,
And ſmooths my paſſage thro' life's rugged way;
Thy ſmiles no more my wonted cares controul,
And give new glories to the golden day.

No more with thee I hail th' approach of dawn,
And hand in hand the varied landſcape rove,
Where foſtering gales inveſt the dew-bright lawn,
Unlock the garden's ſweets, or fan the grove.

With notes accordant to thy ſkilful tongue,
No more I ſeek my dorick reed to tune;
No more the tender melody prolong,
And chide the envious hours that fléet too ſoon:

When ſinks in ocean's bed the ſource of light,
And darkneſs drear his raven pinion ſpreads,
Chearleſs and lone I paſs the lingering night,
With thoughts congenial to its deepeſt ſhades:

Unleſs, perchance, my weary, watchful eyes
Sleep's balmy charm no longer can refuſe,
Then ſwift to thee my ſoul unfetter'd flies,
And each paſt ſcene of tenderneſs renews.

With all that winning grace I ſee thee move,
That firſt endear'd thy yielding heart to mine,

When, soften'd by the flame of virtuous love,
I led thee, blushing, to the hallow'd shrine.

I see thee too, thou partner of my heart,
With all a mother's tender feelings blest,
The frequent glance, the kiss, the tear impart,
And press the smiling infant to thy breast.

Eager I haste a parent's joy to share—
My bosom bounds with raptures felt before:
But swift the soothing vision sinks in air,
Winds howl around, and restless billows roar.

Ev'n now, whilst prompted by the pleasing past,
In artless numbers flows this pensive lay,
The tott'ring vessel quivers with the blast,
And angry clouds obscure the chearful day.

Yet why repine!—my anxious breast, be still!
No human bliss is free from foul alloy;
But what at present bears the face of ill,
May end in smiling peace and lasting joy.

Soon

Soon may that Power Supreme, whose dread command
Can still the tumults of the raging main,
Thro' paths of danger, with unerring hand,
Guide me to thee and happiness again.

In Him, my DELIA, then thy trust repose;
'Tis He alone the joyless bosom chears;
He soothes, when absent, all our heart-felt woes,
At home our soft, domestick scene endears.

DIRTILLA,

A POEM.

THOU Goddess, sable-clad,—DIRTILLA, hail!
Thee I invoke to aid my daring muse,
To rise with footy wing and sing thy praise,
Ne'er yet attempted by adventrous bard:

Thee I invoke——whether thou lov'ſt to ſhew
Thy marbled viſage in the troubled pool,
Or ſpread thy bounty o'er the ſmutty face
Of chimney-ſweeping elf; or, o'er the plain,
Rolling in clouds, by ſummer breezes borne,
Salute the traveller in ſhape of duſt;
Whether in furnace or in noiſy forge,
With fiend-like colliers, thou vouchſaf'ſt to dwell,
And fix with Vulcan thy co-equal reign,
Or ſoft recline upon a ſcullion's lap,
Or on the ſchool-boy's jacket ſmile ſerene.

Rebellious beaux and waſhing-women ſtrive,
But ſtrive, in vain, with never-ending war
To overcome thy power——ſtill thou return'ſt,
And ſtill they labour on with fruitleſs toil,
Sworn foes to thee, thou ſober-viſag'd dame!
Not ſo thy bard——full well he knows to gain,
And, having gain'd, thy favour ſtill to keep.
Ev'n now, wide-ſpreading o'er my honour'd coat,
Full many a ſpot, full many a greaſy ſmear,

Thy

Thy influence benign and power declare;
Driving far thence the new-impreſſed cloth,
The gaudy glare——ne'er to return again.

Oh mortals! blind to truth, whoſe anxious hearts
Impatient wait, 'till from the taylor's hand
The ſumptuous garb, long look'd-for, comes compleat.
Succeſs no ſooner crowns their wearied hope,
But new diſtractions fill their troubled mind,
And cloud their joy; leſt in ſome guardleſs hour
One dreaded ſpot ſhould fully all their pride.

See, at the feſtive board, in new brocade
And lawn, as yet unſtain'd, SOPHRONIA ſits.
In vain rich wines of various climes and hue,
In order rang'd, the glittering ſide-board grace,
And pleaſant viands ſmoke in vain around:
Nor theſe, nor yet th' exhilarating ſong,
Or needle-point of ſtimulating wit,
Provoke to joy her ever-anxious heart.
Should the rude ſervant with unhallow'd foot,

 And

And over-flowing glaſs, approach too near
The magic circle of her ſpreading robe,
Her eager hands collect the darling ſilk
In cloſer folds; and in her ſparkling eye
New lightnings kindle at the bold aſſault.

Thus have I ſeen within ſome farmer's yard,
Whilſt buſy *Partlet* for her chirping brood
The dung-hill ſcratch'd, to them a mine of wealth;
Should fierce *Grimalkin* from beneath the mow,
Or neighbouring barn, creep ſly with deadly paw,
Alarm'd ſhe gathers all her little train
Beneath her ſhelt'ring wings; ſhe ſwells with rage,
And briſtling feathers awe the daring foe.

Oh Goddeſs moſt benign! beneath thy ſway
I eat and drink with pleaſure unallay'd:
Nor care I aught, if from the dripping-ſpoon
The falling drop enrich my ſullied garb.
O could I like FILTHANDER boaſt thy love!
Thy favourite votary *he*, far, far beyond
My utmoſt reach, my higheſt hope aſpires.

His

His honour'd chamber thou vouchſaf'ſt to make
Thy choſen ſeat, thy undiſturb'd abode:
Where never broom thy miniſters annoy,
But ſpiders, white with age, their webs extend,
And ſee their num'rous offspring do the ſame.

Methinks I view him ſeated on the floor,
With all his dirty papers ſcatter'd round,
While lengthen'd cobwebs from the ceiling's height
Wave o'er his head in many a pendent row:
Not ſuch as *Betty* from the parlour ſweeps
With nimble hand; but ſuch as oft are found
In dungeons deep, black with the duſt of years.
Methinks I ſee upon his broken hearth
On either ſide an heap of aſhes riſe;
The ſad remains of a whole winter's fire:
Nor would he yield them to the chandler's pence;
For they, O curſed art! by proceſs dire,
Would ſoon convert them into cleanſing ſoap.
And here a kettle ſtands, which never felt
The waſting torture of a ſcullion's hand;
Impenetrable cruſts guard it without,

And

And ſcale on ſcale the ſolid ſediment
Of conſtant uſe uncleans'd, line it within.
And there a delphin mug, once rich emboſs'd
With many a winding leaf and op'ning flower,
Of which no traces now are to be found,
Obliterated all with harden'd grime.

But, above all, methinks I ſee his bed,
The throne, O Goddeſs! where thou reign'ſt ſupreme;
The tenter bends beneath the load of duſt,
Which time hath ſcatter'd with unſparing hand;
And curtains, tawny with inceſſant ſmoke,
Hang graceful round in many a ſmutty fold.
To ſhake the bed, or cleanſe the tottering frame
On which it lies, no hand hath yet preſum'd;
But unmoleſted myriads wanton there.
Thus lives FILTHANDER, nor can aught avail
To move his firm allegiance unto thee:
And may'ſt thou, Goddeſs, e'er ſuch votaries find!

Wrapt in prophetick viſion, I behold
The times approach, when all thy haughty foes,
Humbled

Humbled in duſt, ſhall own thy general ſway.
For well we know that all things ſprang from *dirt*;
And *beaux* and *belles*, and all the ſoapy train
Of *waſhing-women* and of *ſcouring-men*
Muſt yield to thee, and into *dirt* return.

By this conveyance, I ſend your Lordſhip two volumes of American poetry, written by two young Gentlemen of this city, neither of whom had all the advantages of a liberal education. Mr. GODFREY ſerved an apprenticeſhip to an ingenious and eminent clock-maker in this city; but, diſliking his occupation, ſoon entered into the army. Mr. EVANS's hiſtory you will find in the introduction to his

poems.

poems. Notwithſtanding the inequality and frequent incorrectneſs both in ſentiment and language, your Lordſhip will diſcover ſome marks of true genius in theſe compoſitions.—Both the authors died very young:—had they lived, 'tis very probable, theſe juvenile performances would have been conſigned to oblivion, and their places ſupplied by more ſublime and finiſhed productions. We muſt receive them, however, with candour, as the firſt efforts of an infant muſe, whoſe powers were juſt beginning to unfold, "whoſe beauties," as Mr. Evans ſpeaks in his preface, "were juſt budding into exiſtence, when the iron hand of death cut

cut them ſuddenly off, and left but the *fair promiſes* of future excellencies."

I am, my Lord,

Your Lordſhip's very ſincere friend,

And ſervant,

T. CASPIPINA.

PHILADELPHIA,
July 13, 1772.

LETTER

LETTER XIV.

To the HONOURABLE J. H. T. ESQ; *of* BOSTON.

SIR,

LOOKING over ſome of my papers the other day, I met with the following character of King GEORGE II. drawn, ſoon after his deceaſe, by a friend of mine in England, to whoſe ſentiments in general I am inclined to be ſomewhat partial. It anſwers ſo exactly to the idea I had conceived of an Engliſh patriot King, that I beg leave to tranſcribe it; and deſire you may conſider

conſider it as a ſupplement to what I ſaid in my former letter. Whether his late Majeſty was juſtly entitled to the character here given, I leave to better politicians to determine.

"To attempt," ſays my friend, "a "*particular* character of our deceaſed "Sovereign, and to trace his virtues "through every part and period of "his glorious reign, is far from my "preſent deſign. It muſt be acknow-"ledged, that the affections of his "people were the nobleſt teſtimony "of his excellencies, while *living*, and "the tears of a whole nation, the beſt "*eulogy*, that could be given to his "memory, when *dead*.

"If,

" If to mount the throne of his an-
" ceſtors with a determinate purpoſe
" of maintaining and advancing its
" glory;—if to enter at once into
" the ſpirit of the conſtitution, to
" know the bounds it preſcribed to
" his own prerogative, and be ac-
" quainted with the juſt rights and
" privileges of a free-born people;—
" if to preſerve thoſe rights and pri-
" vileges inviolate, and in no one in-
" ſtance to ſtretch that prerogative
" beyond its due limits;—if to make
" the laws of the land the conſtant
" rule of his actions, and conform
" himſelf as much as poſſible to the
" genius and temper of his people;—
" if

" if to rule with a ſcepter of mercy,
" and cruſh even the inſolence of
" Rebellion by God-like deeds of le-
" nity and compaſſion;—if to ſpare
" the blood and treaſure of the na-
" tion, by never involving it in un-
" neceſſary and expenſive wars, but,
" on the other hand, to increaſe its
" wealth, to promote its ſtrength, and
" advance its reputation, by all the
" arts of peace and induſtry, by en-
" couraging its manufactures, and ex-
" tending its trade and commerce;—
" if to build his own ſtrength on the
" proſperity of the State, and fix his
" Throne in his ſubjects' hearts; to
" employ all the methods of Royal
" condeſcenſion and benevolence, in

" order to engage and preſerve their
" affections;——in a word, if in *pri-*
" *vate life* to maintain the character
" of rigid and unſhaken honeſty in all
" his dealings, and chearfully to per-
" form all the offices of common hu-
" manity, friendſhip, and every ſocial
" virtue;—if deeds like theſe can at-
" tract the eſteem and gratitude of a
" people,—ſurely our deceaſed Mo-
" narch muſt ſtill ſurvive in the breaſt
" of every honeſt Briton.

" Amid the ſhouts of ſucceſſive vic-
" tories, and the repeated triumphs
" of the Britiſh arms, the good old
" KING was called to his long home.
" We are told in the publick accounts
" of

" of his death, that, juſt before the
" fatal moment, he had opened the
" window of his apartment, in order
" to ſee whether the wind was favour-
" able for the arrival of diſpatches
" from his Proteſtant allies, anxious
" as he appeared to be to hear of their
" fate. This was, however, denied
" him. Thou haſt had enough of
" conqueſt, ſaid the Meſſenger of
" Death. Thou haſt beheld the pride
" of thine enemies humbled, though
" their power is not yet cruſhed.
" Thou haſt lived to a good old age,
" happy in the love and veneration of
" thy people. To put an end to this
" bloody and expenſive war is not or-
" dained for thee, but is reſerved by

 " Pro-

" Providence for thine illuſtrious Suc-
" ceſſor. Thou muſt inſtantly reſign
" thy imperial Crown and triumphant
" Laurels, and haſten to a kingdom,
" whoſe crown is incorruptible, and
" whoſe laurels are unfading and im-
" mortal, even to that Kingdom, over
" which thy REDEEMER, the PRINCE
" of PEACE, preſides, who hath pre-
" pared for thee a Palace *not made*
" *with hands, eternal in the Heavens.*"

The character you muſt allow to be excellent, whatever you may think of the juſtneſs of the application.

I am, Sir,
Your very ſincere friend and ſervant,

T. CASPIPINA.

PHILADELPHIA, *Auguſt* 3, 1772.

LETTER XV.

To CHARLES MARSEILLES, Eſq; *at* NEW-YORK.

DEAR CHARLES,

YOU ſeem to hint in your laſt, that a ſpirit of reſentment is in ſome caſes not only allowable, but even praiſe-worthy; and eſpecially, where the cauſe of true Religion is attacked, or a virtuous character vilified and inſulted. I muſt differ from my friend in this, as I have ventured to do in ſome other of his opinions. And as an apology for this difference, I muſt

beg his patience, whilſt I draw the character of a truly *meek* man, which I will endeavour to copy from the *Goſpel Original.* I will briefly conſider his temper and conduct with reſpect to himſelf, his family, and his neighbours.

With reſpect to *himſelf*, he well knows, that his ſpirit is united to an earthly nature of ſuch groſs and inflammable ſubſtance as is ready to kindle from the ſmalleſt ſpark, and, if not carefully watched, would ſoon involve the whole man in an unquenchable flame. He finds it his duty, therefore, to be perpetually upon his guard, that he may ſmother at once every

every riſing ſpark, and thus preſerve that coolneſs and compoſure, which are ſome of the moſt eſſential ingredients of his happineſs.——From whatever quarter theſe ſparks may fly, whether from ſickneſs or affliction, from worldly loſſes and diſappointments, or perſonal injuries and affronts, his peace is equally endangered.—All murmuring, peeviſhneſs, and fretfulneſs under the former; and all wrath, bitterneſs, and reſentment under the latter, if ſuffered to take poſſeſſion of his heart, will inevitably rob him of his internal quiet and ſatisfaction, and abſolutely put an end to all real enjoyment of himſelf or the world in which he lives.—He knows, that by giving

way to theſe evil paſſions, he ſubjects himſelf to all kinds of uneaſineſs and vexation: And inaſmuch as from frequent experience of his own inability to reſiſt their ſudden and violent attacks, he has learned to look up for ſuperior and ſupernatural aid; he, therefore, turns immediately to the redeeming power of the SON of GOD within him. For he knows, that he is a GOD *at hand* and *not afar off*. Upon his Providence he ſafely relies; to his wiſe diſpoſals he chearfully ſubmits; and on his ſpirit he depends for that ſpiritual ſtrength, which alone can aſſiſt and deliver him in every conflict of nature.

The

The ſame gentleneſs, patience, and ſubmiſſion, manifeſt themſelves in his whole behaviour and deportment towards the little *family* circle, with which he is happily ſurrounded. Some envious and intruding clouds, you well know, my dear CHARLES, will frequently intervene, and obſcure the brighteſt ſunſhine of *domeſtick* bliſs.—Under all theſe, his ſerenity will continue unruffled. *Conjugal* felicity, and all the endearments of *father*, *ſon*, and *brother*, he deems the higheſt that earth can poſſibly afford.——To preſerve theſe inviolate, he will bear, and forbear, and comply, and condeſcend, and uſe every winning and attractive art,

art, that can ſooth and ſoften, that can baniſh diſquietude, and introduce harmony, peace, and love. God is a God of order and love. Wherever theſe are violated, even in the minuteſt inſtances, there is a breach of his eternal law; and at this breach the powers of darkneſs will ever be ready to enter, and obſcure, and perplex, and confound the minds of thoſe who have made it. He is not, therefore, as the Wiſe Man expreſſes it, *like a lion in his houſe, or frantick among his children or his ſervants*; but he governs his little flock with prudence and meekneſs, and endeavours to introduce Heaven into their hearts, and to make them an *Houſhold* of GOD, a family of love.

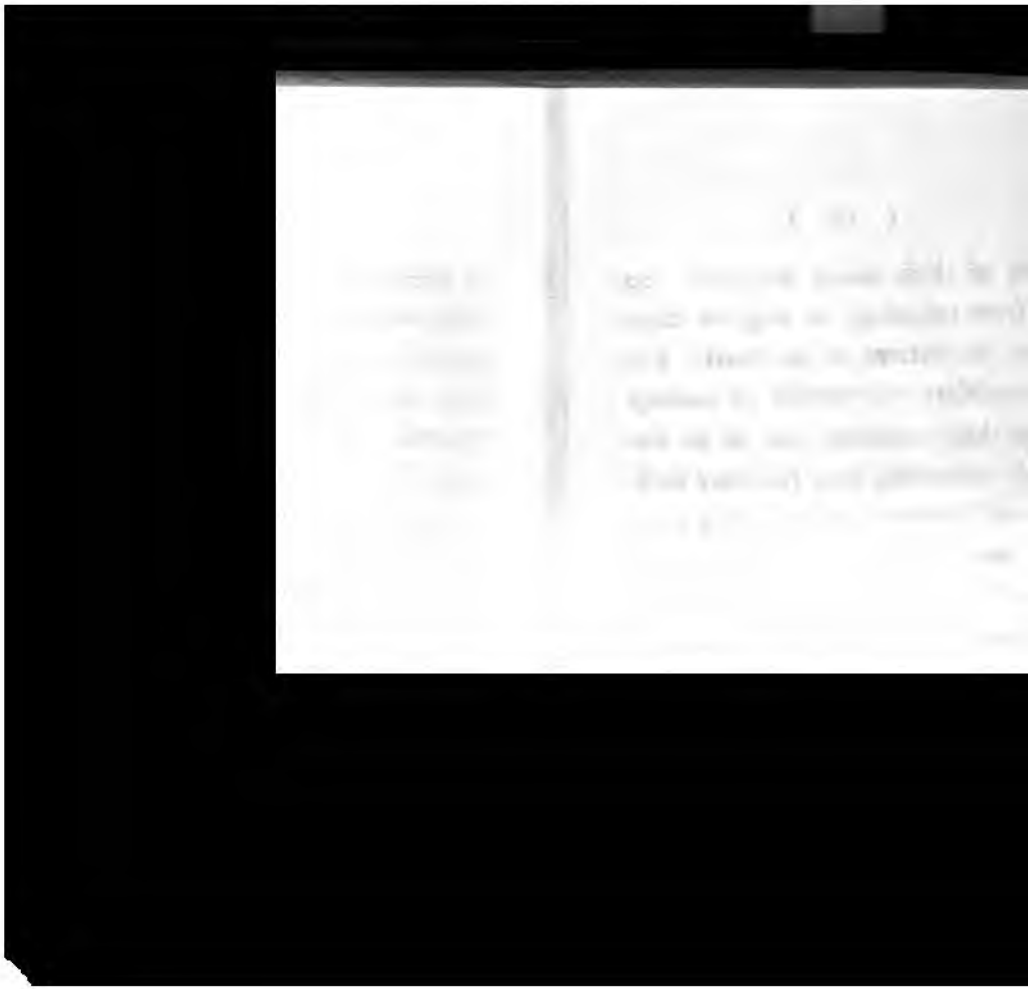
With

With reſpect to his *neighbours*, he is particularly careful to keep his mind, under the influences of *Divine Grace*, in ſuch a frame as neither to give nor take offence, neither to provoke *them* by any actions of *his*, nor ſuffer *himſelf* to be kindled into wrath or reſentment by any actions of *theirs*. He knows, that conſiſtent with all this meekneſs and ſweetneſs of temper, he may and ought to maintain and defend his juſt rights, and never give them up but at the demands of peace or charity, or ſome better claim than mere unkindneſs, envy, or ill-nature can ſet up. As to perſonal injuries and ill-treatment, he knows that the

worſt

worſt of theſe cannot hurt him. So far from reſenting, he forgives them from the bottom of his heart. For he conſiders the exerciſe of *meekneſs* upon theſe occaſions, not as an unmanly cowardice, but, (as every ſenſible, philoſophical, and religious mind will ever conſider it) as the higheſt exerciſe of heroick virtue: Becauſe by this he not only defeats effectually the deſigns of malice and envy, but (which is an infinitely more noble conqueſt) he triumphs over *himſelf*, and leads every furious frantick paſſion of his fallen nature in chains.——In a word, he conſiders a *meek and quiet ſpirit* as one of the greateſt *ornaments* of

of human nature, one of the grand characteriſticks, by which not only the well-bred gentleman is diſtinguiſhed from the untutored clown, but the *real* Chriſtian from the *nominal* profeſſor. And above all, he ſets the higheſt value upon this amiable grace, becauſe the cultivation of it opens and brings to perfection that *Birth* of *Heaven*, that *Image* of his *Redeemer* in his breaſt, by which he lives in Heaven whilſt he is here upon earth, changes earth into Heaven, and therefore has the beſt and trueſt enjoyment of the preſent ſhort period of his exiſtence: And I take this to have been our Saviour's meaning in the bleſſing which he



he pronounces upon the *meek:* BLESSED ARE THE MEEK; FOR THEY SHALL INHERIT THE EARTH.

I am, dear CHARLES,

Your's, moſt affectionately,

T. CASPIPINA.

PHILADELPHIA, *Aug.* 20, 1772.

LETTER

LETTER XVI.

To MRS. P——, *of* PHILADELPHIA.

DEAR MADAM,

YOU aſked me the other evening, whilſt we were amuſing ourſelves round your chearful fire-ſide with making ſimilies, whether I could find one for HUMILITY. I anſwered off hand as well as I could. You were pleaſed with the ſentiment, and deſired me to put it in writing. Here then you have it with very little alteration in the language.

2 What

Q. What is Humility?

A. 'Tis a fair and fragrant flower, in its appearance modeſt, in its ſituation low and hidden. It does not flaunt its beauties to every vulgar eye, or throw its odours upon every paſſing gale. 'Tis unknown to the *earthly* botaniſt—it diſcovers itſelf only to the *ſpiritual* ſearcher:—Neither does he find it among thoſe gay and gawdy tribes of flowers, with which the generality are ſo eaſily captivated; but in ſome obſcure and unfrequented ſpot, where the prints of human feet are rarely ſeen.——But wherever he finds it, he is ſure to behold its boſom opened

opened to the SUN of RIGHTEOUSNESS, receiving new ſweets in perpetual ſucceſſion from his exhauſtleſs ſource.

I am,

Your very ſincere

friend and ſervant,

T. CASPIPINA.

QUEEN-STREET, *Sept.* 2, 1772.

LETTER XVII.

To the Rev. O——D J——N, *in* PHILADELPHIA.

DEAR and REV. SIR,

I WAS not a little ſurprized the other day, when we dined together at the honourable and worthy Mr. H——'s, to hear you launch forth into ſuch high encomiums upon the character and writings of Mr. STERNE. Unwilling to interrupt the chearfulneſs of the company by introducing any thing that might have the appearance of a ſerious diſpute, I only rallied you a little

a little upon your attachment to this deſultory writer, and reminded you of ſome paſſages, the groſs indelicacy of which is ſcarcely covered by the flimſy gauze of his fine expreſſion. You replied to me, by quoting ſome of thoſe tender and pathetick ſtrokes which we meet with here and there throughout his volumes, which beſpeak, as you ſaid, a truly benevolent and ſympathetick heart, and more than atone for all the indelicate ſlips of his pen.

I admire thoſe ſtrokes as much as you do: But ſtill I am not quite ſatisfied, that the feelings he deſcribes are any thing more than thoſe we have in common with the brute creation, at

leaſt, that there is any thing heavenly in them, 'till they come to be placed under the direction of an heavenly power, and act in ſubſerviency to its inward dictates; otherwiſe, paſſion may get the name of virtue, and a finely attempered frame become the only Heaven we would wiſh for.

Suffer me then to *preach* a little to the *preacher*, and give you my ſentiments upon true *ſympathy* or *tenderneſs of heart*.

We miſtake the matter exceedingly, my friend, if we imagine, that true *tenderneſs of heart* is no other than that *animal ſympathy*, if I may ſo call it, which

which is common to wicked as well as good men, nay, which even the brute creation ſeem to be poſſeſſed of in a very conſiderable degree. That mixture of good and evil, which is very obſervable in the preſent ſyſtem of things, frequently produces ſome very lovely and delightful appearances and effects.

When we walk into our gardens, we find our ſenſes moſt agreeably refreſhed by the beauty, fragrance, or taſte of the various kinds of herbage, fruits, or flowers, that ſpring forth from the common ſoil. We feel the meekneſs of Heaven itſelf in the calmneſs and ſerenity of a morning or evening ſky.

We

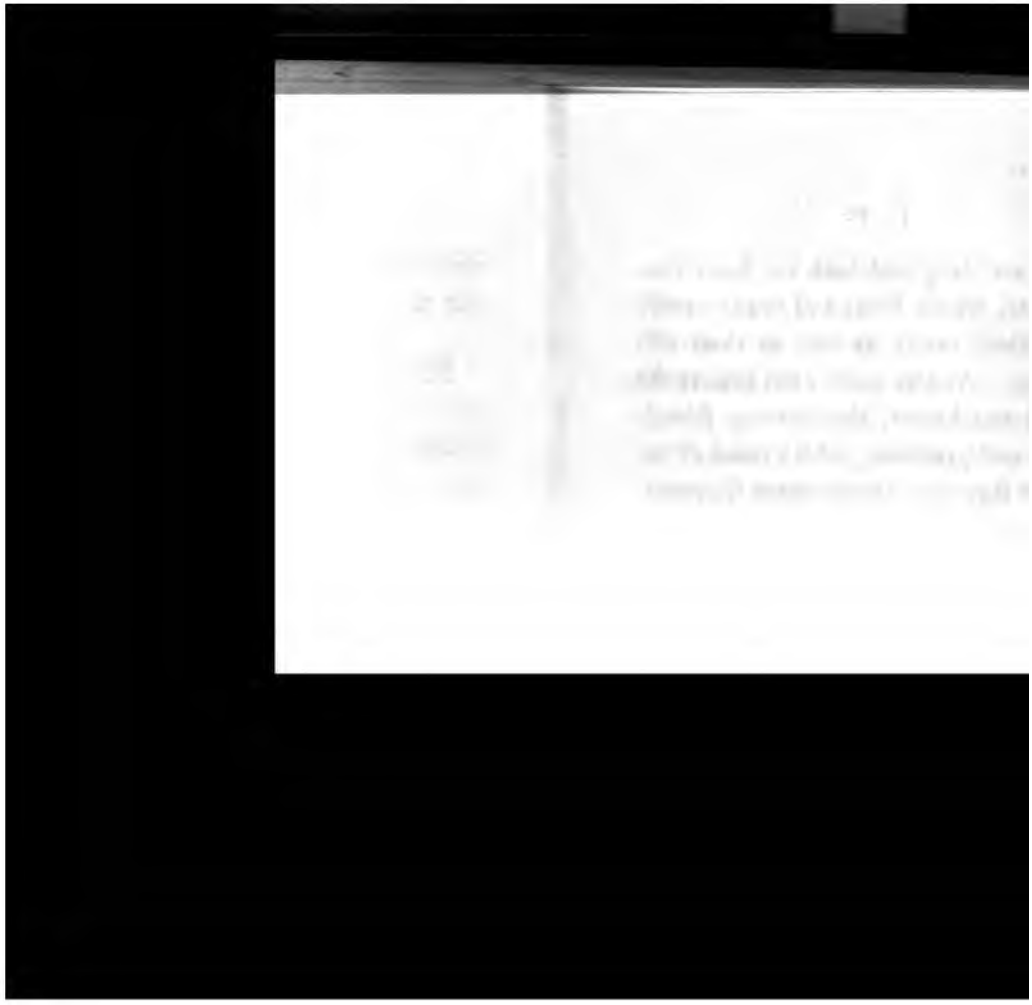
We are delighted with the ſweet ſolicitude, which birds and beaſts teſtify for their mates as well as their offſpring. And we cannot but admire the fond attachment, the ſeeming friendſhip and gratitude, which ſome of the more ſagacious among them frequently ſhew to man.

But as all theſe pleaſing wonders of the animate as well as inanimate ſyſtem are no other than the productions or births of this temporary world, ſo they partake of all the changes and diſorders to which it is continually expoſed. They are born, and grow, and bloom, and come to their perfection—and then fade, and wither, and die, and

and diſſolve into the original elements, out of which they ſprung.

Man, conſidered merely with reſpect to his body, is no more than *a joint tenant of the ſhade* with the beaſts of the field. The ſame inſtincts, the ſame appetites and paſſions reign in his earthly part. Like them he is ſubject to the changes of the elements. Like them he is born, and grows, and comes to maturity——and then gradually declines, and dies, and ſinks into one common grave with them.

But then, he has within him a ſpark of immortality, a birth of heaven, a ray of the divinity, which, though im-



priſoned in a tenement of clay, can and will, if permitted, look beyond its narrow circumference into that eternal world, out of which it came. By its ſpiritual intercourſe with the great Father of ſpirits, it is enabled to compare temporal things with ſpiritual, and form ſuch a true and accurate eſtimate founded upon its own experience and ſenſibilities, as will always point out that ſuperiority, which the heavenly part with its heavenly deſires ſhould maintain over the earthly part with its earthly inſtincts and appetites. But perhaps it may be neceſſary to expreſs this ſentiment in clearer and more explicit terms.

There

There is, certainly, amongſt men, ſomething like what I have heard called *conſtitutional* virtue, that is to ſay, a virtue, that takes its riſe from, and depends upon a man's particular make or conſtitution, the ſtate of his blood or nerves.

Thus you will find amongſt a number of children of the ſame family, *one* that from his very cradle ſeems to be bold and intrepid, fearleſs of danger, eager and enterprizing; *another*, timid, irreſolute, eaſily caſt down or affrighted:—*one*, haughty, vain, forward, and impertinent; *another*, meek, humble, diffident, and modeſt:—*one*, that ſeems

to

to be a ſtranger to pity, tenderneſs, and love; *another*, melting into tears at the proſpect, or even recital of the leaſt diſtreſs.

That this variety of tempers and diſpoſitions depends not upon education, is ſufficiently obvious. For children of the ſame family are generally treated in the ſame manner, and ſimilar advice and inſtructions are given to all. Now, 'tis very remarkable, that the ſame variety of diſpoſitions ſhews itſelf equally conſpicuous in the brute creation. Hence we may reaſonably conclude, that in men as well as brutes they ſpring forth from that mixture of good and evil, which characterizes

racterizes every object of temporal nature.

" Aye," ſays the infidel,—" this is " all very true—we are ſo born—we " are ſo conſtituted—and therefore, " our vices and our virtues are alike " neceſſary and unavoidable. Talk " no more, then, of your diſtinctions " betwixt right and wrong—our tem- " pers depend upon the conſtitution " of our bodies—and vice and virtue " are but empty names.

" A perſon in diſtreſs ſolicits my " charity—if I am a good-natured " man, as 'tis called, or if the appli- " cation is made to me, when I am " in

" in a good humour, I moſt chear-
" fully adminiſter relief——But if I
" am of a ſour temper, or am called
" upon at an unfavourable ſeaſon, I
" turn my back upon the object, and
" diſmiſs him with wrath.

" I riſe in the morning in an ex-
" ceeding good humour, pleaſed and
" delighted with myſelf and every
" body about me—I am happy and
" chearful in my family—I walk a-
" broad, and ſalute every friend that
" meets me with a ſmile. Within an
" hour or two, all my feelings are
" changed. Some diſagreeable piece
" of intelligence relative to myſelf—
" ſome ſlight ſhewn me by an ac-
quaintance—

" quaintance—ſome little diſappoint-
" ment in my worldly intereſts—or,
" perhaps, a little cold that I have
" caught—theſe, or any other trifling
" accidents, are ſufficient to oppreſs
" my ſpirits, diſcompoſe my temper,
" and make me feel diſſatisfied with
" myſelf, and every body about me.
" All my affection, my tenderneſs,
" and love, are gone: And whilſt I
" remain in this ſituation, I am in-
" different alike to virtue and vice.

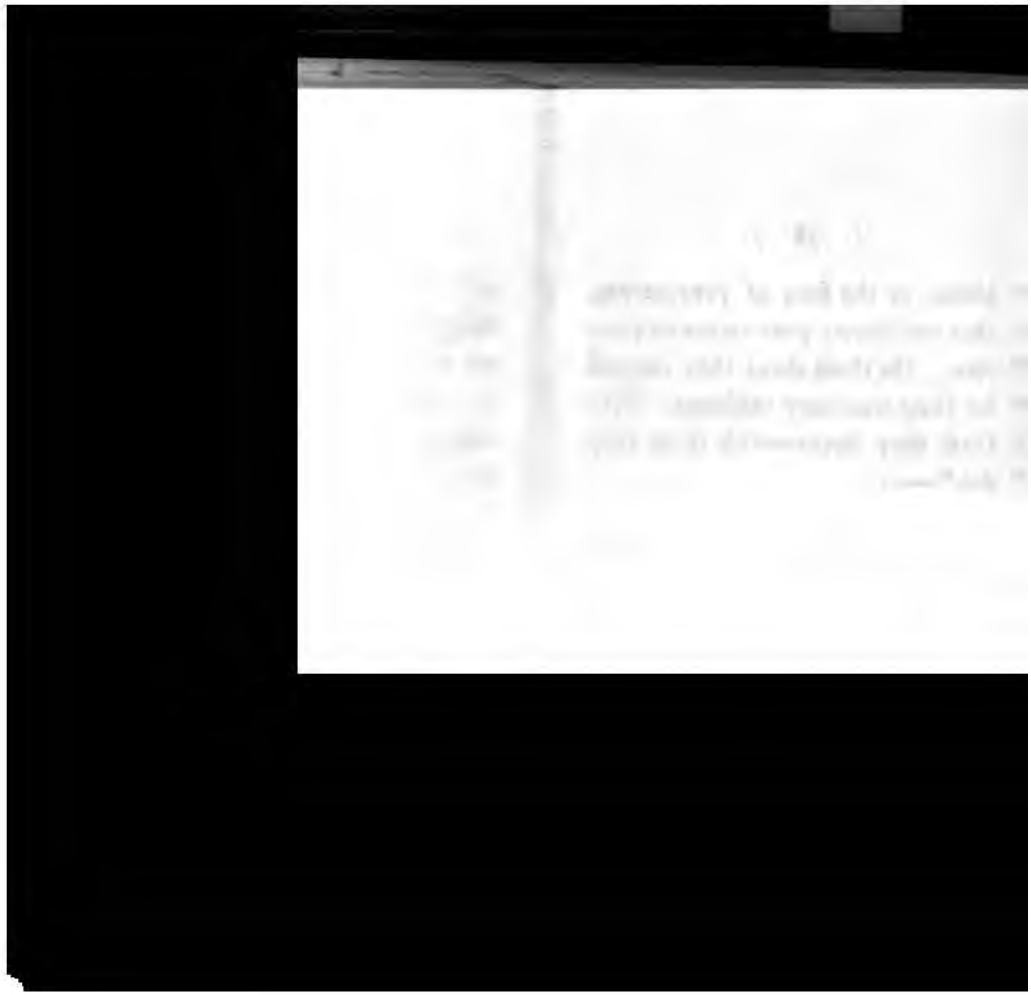
" Now then," continues the exult-
ing infidel, " where is your religion?
" Where is your morality? Where is
" your goſpel illumination?—All is
" viſionary!—'Tis the ſtate of your
" blood

" blood, or the ſtate of your nerves,
" that conſtitutes your virtue or your
" vice. On theſe alone they depend
" for their tranſitory exiſtence. With
" theſe they decay—with theſe they
" die."——

But tell me, thou poor, purblind mortal! Amid all theſe changes and viciſſitudes, that attend thy bodily frame, what is it *within thee*, that thinks, and reaſons, and reflects, and obſerves upon every change that paſſes—and continues to do ſo, let thy body be affected as it may? What is it that renders thee ſecretly diſſatisfied, after thou haſt amuſed thyſelf with all theſe fine ſpeculations? What is

is it that tells thee, that ſuch and ſuch things are good, and right, and proper to be done, and that ſuch and ſuch are wrong, evil in their nature, and leading to miſery—and tells thee ſo, let thy bodily ſtate and temper be what it will, whether thy preſent humour diſpoſes thee to obey or neglect its dictates?

Couldſt thou read aright the volume that is unfolded in thine heart, thou wouldſt find there the ſame language which thy Saviour ſpeaks in his goſpel, viz. That THE KINGDOM OF GOD IS WITHIN THEE; that virtue, goodneſs, holineſs, are not empty names, but that they are a real nature, of heavenly



heavenly extraction; that they depend not merely upon our animal ſenſations, but may be called forth, and brought into exerciſe, independent of, and ſuperior to them;—that this heavenly nature will regulate, controul, and direct the ſeveral paſſions or appetites of thine earthly part;—that, whether thy temper be gentle or violent, meek or wrathful, kind and tender, or ſour and moroſe, this bleſſed principle, if attended to and obeyed, will make both its good and its evil turn to thine advantage: It will overcome all that is harſh, peeviſh, and diſcontented within thee; and will give an heavenly tincture, virtue, and efficacy to thine earthly meekneſs, tenderneſs, and love.

It

It will teach thee to look above nature, above inſtinct, above reaſon, for that which is to ſet nature, inſtinct, reaſon, right. It will ſatisfy thee of the truth and authenticity of the BIBLE REVELATION; and teach thee to conſider thyſelf and all mankind, not only as children of ADAM, but as SONS OF GOD in CHRIST, only to be redeemed out of their preſent bondage, by means of that communication which the Redeemer himſelf hath opened betwixt earth and heaven, betwixt our fallen ſpirits, and his own ſpirit of love.

From theſe few obſervations, for which I beg your candid attention and

indulgence, I think you cannot but conclude with me, that virtue, goodneſs, or holineſs, do not conſiſt in a mere external decency of behaviour; that they do not conſiſt in, nor are they regulated merely by our bodily feelings; but that they are the gifts of God in Chriſt, and to be received by the ſpirit of prayer in our hearts.

Were we once, my good friend, convinced of this, we ſhould not wait for the mere ſympathy of animal nature to prompt us to benevolent deeds.—We ſhould be kind and tender from a ſuperior principle—we ſhould find ourſelves willing to anſwer the calls of this principle, even againſt the ſtrongeſt

eſt reluctances of our earthly part. Our tenderneſs of heart would be even and uniform in all its acts and operations: and though our eyes might even refuſe the tribute of a tear, yet our ſouls would be inwardly moved to do what compaſſion dictates ſhould be done.

After all, do not think, Sir, I have been declaiming wholly againſt animal ſympathies——They have their uſes, great uſes too—but then let them not be ſuppoſed to extend and operate beyond their native ſphere—They belong to earth—they dwell in the earthly part of our frame—If we place them indeed under the guidance of

 Heaven,

Heaven, they will partake of the virtue of Angels—otherwiſe they will be no more in the ſight of Heaven, than the meekneſs of the lamb, or the tenderneſs of the turtle-dove.

Receive it then, as a maxim, abundantly confirmed by the experience of all mankind, that outward emotion is by no means an infallible ſign of inward *charity*; but that *tenderneſs* may often appear in the eye, whilſt *avarice*, or ſome other infernal paſſion, keeps the door of the heart.

I am, your's moſt ſincerely,

T. CASPIPINA.

QUEEN-STREET, *Sept.* 1772.

LETTER

LETTER XVIII.

To MRS. P——L, *of* PHILADELPHIA.

MY DEAR MADAM,

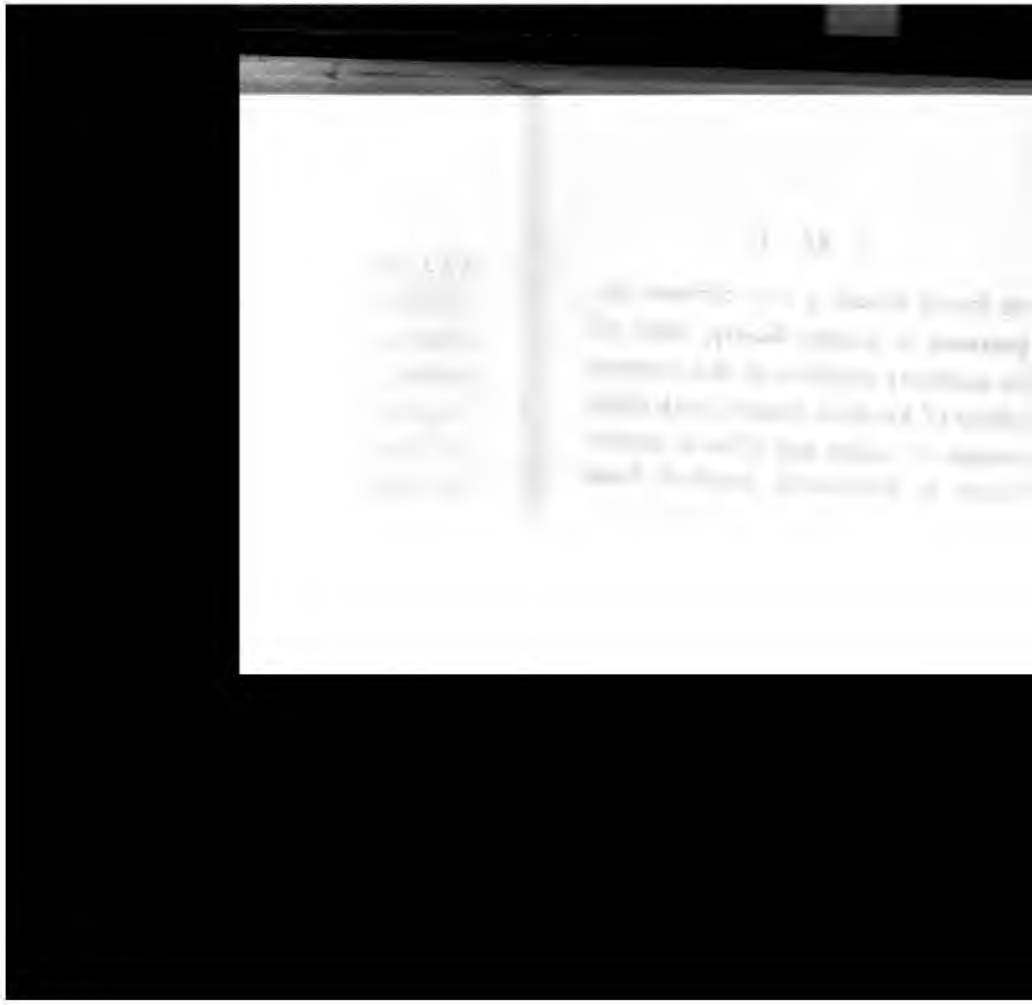
I WAS much pleaſed with the obſervations you made the other evening upon the nature and exerciſe of true ſocial kindneſs, and the agreeable manner in which you enumerated ſome of the principal cauſes of that narrow, ſelfiſh, and unkind conduct, which too generally prevails amongſt men. I am perfectly convinced with you, that

we ſhould behold a very different appearance in human ſociety, were all its members attentive to the common offices of kindneſs towards each other —were all mean and illiberal attachments to ſelf-intereſt baniſhed from their breaſts, and no other deſign purſued, but that of making others and themſelves as happy as the preſent checquered ſtate of things will permit them to be.—

Whilſt envy rankles in our boſoms at another's riſing fame or fortune; whilſt we cannot bear to think, that our neighbour ſhould dreſs better, entertain with more elegance and ſplendour, live in a better houſe, or keep up

up a more ſumptuous equipage than ourſelves; whilſt we ſuffer a thouſand little mean jealouſies to creep into our hearts, and adminiſter food to our wrathful paſſions, 'tis no wonder that chriſtian kindneſs ſhould have ſo little influence upon our tempers, and appear ſo ſeldom in our practice.

Whilſt we ſuffer pride to take ſuch full poſſeſſion of our minds, as to make us deſpiſe and neglect thoſe who move in a ſphere of life inferior to our own; whilſt we ſuffer malice or reſentment to harden our hearts againſt thoſe who have ever done us an injury, or what we have thought an injury; whilſt we ſuffer avarice to ſhut the door a-



gainſt the cries of virtuous poverty, and our whole time to be ſo much ingroſſed by the calls of buſineſs, pleaſure, and diſſipation, that we cannot find one leiſure moment to viſit the chambers of ſickneſs, or ſympathize with the afflicted or diſtreſſed; in a word, whilſt we are ſo wrapt up in our own importance, and are ſo wholly attentive to our own private gratifications, that we can neither *rejoice with them that do rejoice*, nor *weep with them that weep*;—'tis no wonder that the thouſand little endearing offices, which kindneſs would dictate, are overlooked as unworthy our attention, or neglected as inconſiſtent with our ſelfiſh purſuits.

Not-

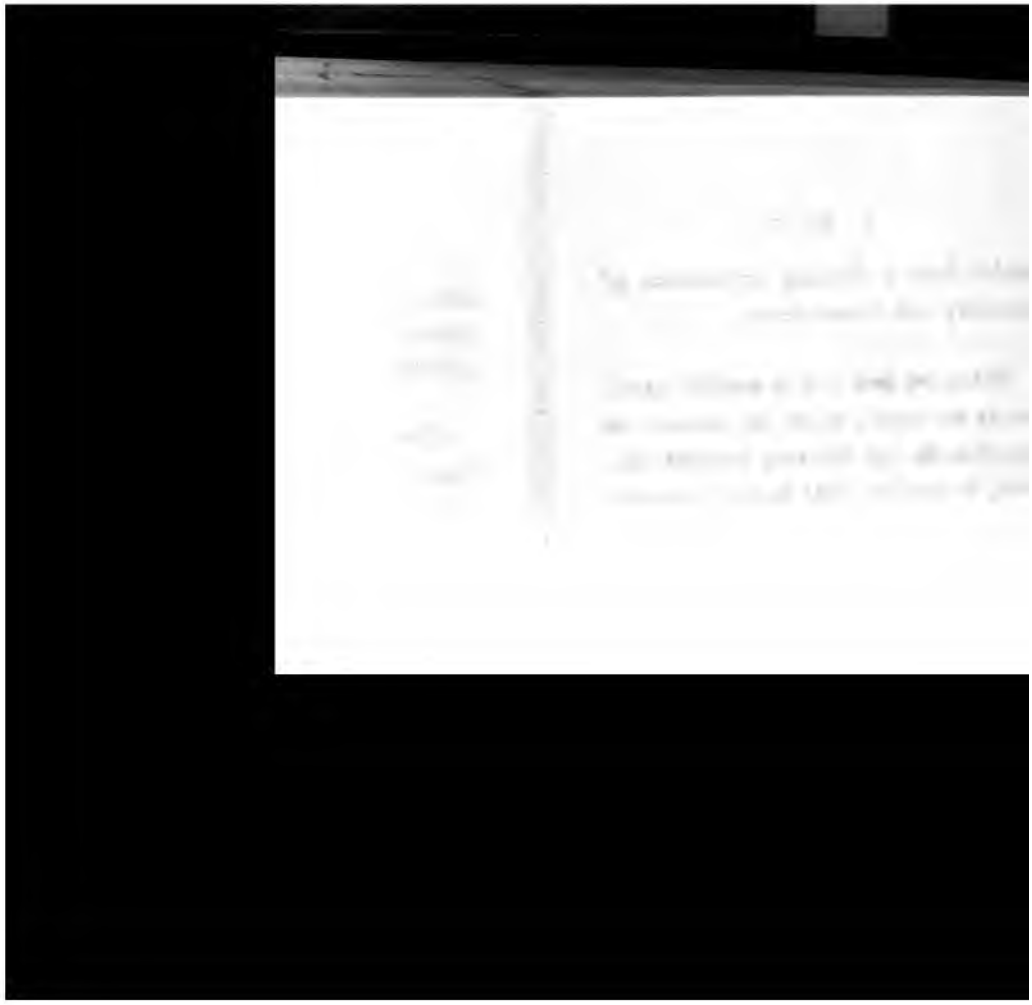
Notwithſtanding all this, ſo ſenſible are men of the peculiar charm and gracefulneſs of a kind behaviour, that they endeavour to put on its external form, and appear to others, what they know in their own conſciences they are not in themſelves. Hence the many civil, obliging, humble, and condeſcending modes of ſpeech, which are in faſhion among thoſe at leaſt who have had a polite education. A ſtranger to theſe forms, and one who was actuated ſolely by the feelings of his own heart, would be very apt to form a favourable judgment of the hearts of thoſe, whoſe outward behaviour exhibits

hibits ſuch a ſtriking appearance of humility and benevolence.

When we bow one to another as often as we meet; when we declare to one that we are his very humble ſervant, to another, that we are extremely happy to ſee him well; when we enquire with ſeemingly affectionate anxiety of a third, concerning the health of his family, and thus profeſs ourſelves deeply intereſted in the welfare of every acquaintance, that happens in our way;—what is all this, but a ſtanding proof, that men cannot but ſecretly admire, what they have not virtue enough to practiſe; and therefore have adopted the ſhadow of kindneſs,

neſs, in order to excuſe themſelves from the trouble of getting poſſeſſion of the ſubſtance.

Our religion and our manners, I fear, my good Madam, are in this reſpect much alike: And as we are too apt to compliment our brethren with the forms of *kindneſs*, ſo we are too apt to compliment our God with the forms of *piety*. Such a religion and ſuch morals will never bear to be ſcrutinized by the pure and penetrating eye of Heaven. Our kindneſs as well as our piety muſt originate in our hearts, and can only be obtained by a conſtant reſiſtance of our ſelfiſh deſires, and a perpetual hungring after, ſeeking



ſeeking and praying for, ſuch as are heavenly and divine.

My reſpectful compliments wait upon your lover, I mean, in common language, your good huſband; and aſſure him and yourſelf, that I am always

Your very ſincere and affectionate friend and ſervant,

T. CASPIPINA.

Queen-Street, Oct. 2, 1772.

LETTER

LETTER XIX.

To CHARLES MARSEILLES, Eſq; at NEW-YORK.

DEAR CHARLES,

NOTWITHSTANDING all you have ſaid, I muſt ſtill maintain my firſt poſition, that every relation, ſtate, and employment of human life, may be rendered ſubſervient to the purpoſes of piety and goodneſs.—'Tis not the outward circumſtances by which we are affected, but the inward ſpirit and temper of mind, by which we live and act under them.

The

The ſpirit of Chriſtianity, indeed, ſtands in direct oppoſition to the ſpirit of this world. Its views and proſpects, its hopes and deſires, all reſpect another world. Lodged within this tenement of clay lives an eternal ſpirit, to whoſe boundleſs deſires no earthly objects can poſſibly be commenſurate. Its preſent ſituation expoſes it to a variety of deluſions; and the fallen nature to which it is in bondage, perplexes it with a variety of contending wills, each ſeeking to obtain its favourite object. But when once this eternal ſpirit is brought to a conviction of the emptineſs and vanity of all creaturely enjoyments; when once it is brought

brought to ſee and feel its own illuſtrious origin, and to know, that its real happineſs can only be derived from the great fountain-ſpirit out of which it had its Divine Birth——then the power of ſpiritual attraction immediately commences. Through a thouſand intervening obſtructions it ſeeks, and will ſeek its true center; and every outward earthly ſituation which it may be in, is, by virtue of its heavenly deſires, made to contribute to the haſtening and fulfilling of this bleſſed union.

The ſeeming interruptions which a good man daily meets with from the calls of neceſſary buſineſs and temporal employment, are no real impediment

ment to his ſpiritual progreſs. He is careful to engage no further in any intercourſe or connection with worldly men or worldly things, than he finds neceſſary for the fulfilling thoſe private or publick duties, to which his ſituation in this world and the common calls of humanity and benevolence do continually ſubject him. Such a kind of ſocial intercourſe, as calls forth theſe amiable virtues into conſtant exerciſe, he finds as neceſſary to his ſpiritual life, as meditation and prayer.

There are a thouſand little offices of civility, kindneſs, and reſpect, to be performed every day in our intercourſe with

with each other, which (if we would attend to them) would ſhew our true ſtate of mind, temper, and diſpoſition, much more ſatisfactorily than thoſe more glaring and ſhewy performances, of which we are apt to form too favourable a judgment.—— A thouſand nameleſs ſenſibilities are hereby opened in our breaſts, which ſerve to advance us in our virtuous progreſs, either by exciting an humble ſenſe of our own weakneſs, or an affectionate exertion of our ſympathy and love.

Be not diſſatisfied, therefore, my valuable friend, with your preſent employment. Do not throw it up in a

fit of melancholy. In your cooler moments repentance may come—and come too late. The ſuperficial *Methodiſt* may encourage ſuch a ſpecious inſtance of reſignation.—But all your ſenſible, ſolid Chriſtian friends, will bear their teſtimony againſt it.

I am, my dear CHARLES,

With the beſt wiſhes for your temporal and eternal welfare,

Your's moſt ſincerely,

T. CASPIPINA.

PHILADELPHIA, *Oct.* 20, 1772.

LETTER

LETTER XX.

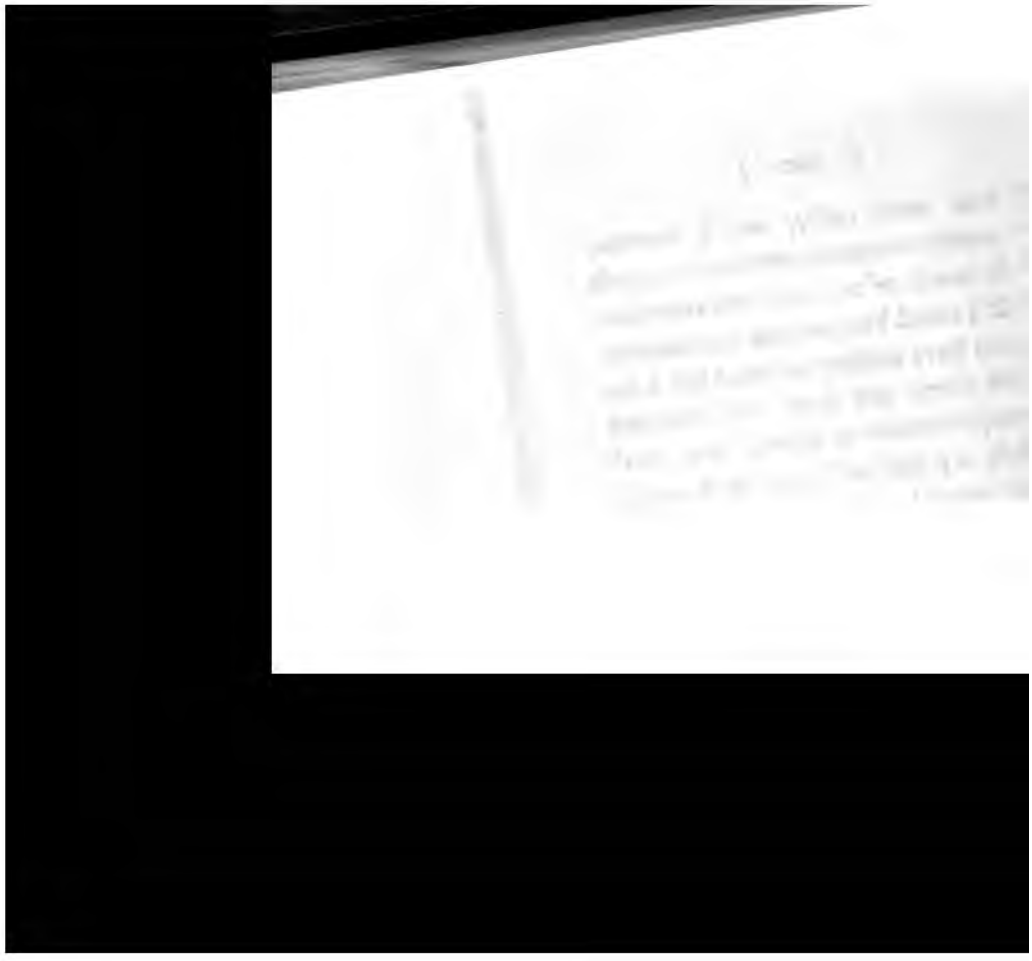
To CHARLES MARSEILLES, Eſq; *at* NEW-YORK.

"THE world is full of tempta-
"tions,"—replies my dear CHARLES—"the multitude are always
"in the wrong—always walking in
"the *broad way that leadeth to deſtruc-*
"*tion.* Retirement is certainly the
"ſafeſt ſtate for me. I ſhall thus at
"leaſt be free from many ſpecies of
"temptation, to which an intercourſe
"with the world expoſes me. My

" ſoul muſt ſuffer, whilſt matters,
" merely temporal, neceſſarily engroſs
" ſo much of my time and attention.
" If I could but get into the country,
" and have nothing to mind but a lit-
" tle farm, and ſome ſuch innocent
" employments as belong to a rural
" life, my ſoul and body both would
" be much better for the change."

Thinkeſt thou ſo, my good friend? —I remember to have heard or read, that one of the primitive fathers (I think it was ST. BASIL) was for a while of the ſame opinion. Attacked by many violent temptations from within and from without, whilſt he led a ſecular life, he was ſure that he ſhould get

get himſelf quite diſengaged from all, by burying himſelf in ſome obſcure place of retirement. The ſilent cell of the gloomy anchorite exactly correſponded with the idea he had formed. He flattered himſelf that all would be peace and ſerenity there, and that his thoughts would be wholly taken up with God and heavenly things. But experience ſoon taught him otherwiſe. Though he had turned his back, as he thought, upon the world, and worldly objects and their ſolicitations, he found he could not ſo eaſily turn his back upon the Devil and his own evil heart, which ſtill followed him, took up their abode with him, and perſecuted him even in his lonely cell.



The Emperor CHARLES the FIFTH, after a moſt rapid ſucceſſion of conqueſts, ſuddenly abdicated the Crown in a fit of diſſatisfaction, and ſought relief from worldly cares and diſquietudes in the ſilence and obſcurity of worldly ſolitude. And yet, if we may depend upon what is related by a very eminent writer, his worldly cares ſoon followed him into his rural receſs, and his thoughts were almoſt wholly taken up with the political and military conduct of a ſon, by whom he was ſo ſhamefully neglected, that the ſcanty pittance, which he had reſerved for his ſupport, was not paid him without grudging and irregularity.

Now,

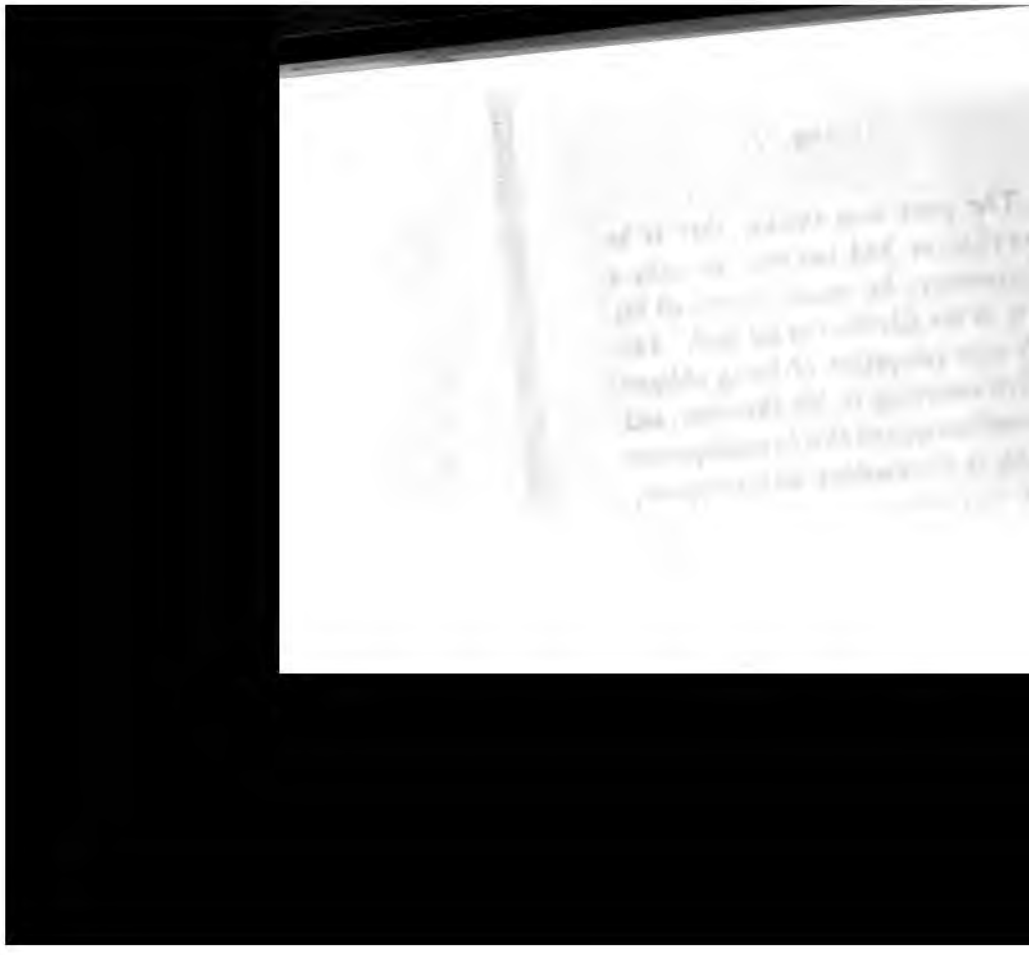
Now, if inſtead of abdicating his Crown, this mighty Monarch had abdicated his worldly ſpirit, his proud, ambitious, covetous temper and diſpoſition; if he had applied to the KING OF KINGS for that true ſpirit of wiſdom and government, which would have rendered him the happy father of his happy ſubjects, and changed his temporal into ſpiritual triumphs; he might ſtill have retained his royalty, and would certainly have found that peace and tranquility upon a Throne which he ſought for in vain in the ſolitude of ST. JUSTUS.*

* See *Dialogues des Morts, par* M. FENELON.

The poor man thinks, that if he was rich, or had but what he calls a competency, he would devote all his time to the ſalvation of his ſoul. The rich man complains of being obliged to live according to his character and circumſtances, and that in conſequence of this is ſo overdone with company, viſits, and entertainments, that he has little or no time to himſelf. He thinks, that the poor man, as he is not capable of entering into the faſhionable modes of life, can have nothing to do but to mind his work and ſay his prayers.

Phyſicians, Lawyers, Divines, Merchants, Mechanicks, young and old, all

all complain of ſomething or another in their peculiar calling, occupation, or time of life, which they ſay hinders them from being as religious as they deſire to be. But they are certainly under a great deluſion. Nay, 'tis to be feared, they willingly deceive themſelves. They very well know, they have time enough, and to ſpare, if they would employ it properly. There is not a man in the whole world, let his age, ſtation, character, or religion be what it will, but may *abide in his calling*, and ſerve God, and take care of his own ſoul as effectually, as if he was in any other ſituation of life. For 'tis a man's own fault, if he ſuffers himſelf



himſelf to be too much entangled in any worldly employment.

Providence brings our duties to our very doors; and every day of our life furniſhes ſuch occurrences in our own particular way, as, if properly improved, are ſufficient to ſatisfy others as well as ourſelves, what manner of ſpirit we are of; whether we are ſtill acting under the influence of our fallen and corrupted nāture, or whether we ſuffer our heavenly nature to be called forth into life by the HOLY JESUS, and to do his bleſſed work.

This will be the laſt letter I ſhall have it in my power to write to you for

for ſome time. I have engaged in an affair, that will probably call me to England in a few days. My ſtay there, however, if my ſcheme be attended with ſucceſs, will be very ſhort: And I hope to pay my reſpects to you at New-York early in the next Spring.

I am, dear CHARLES,

Ever your's,

TAMOC CASPIPINA.

PHILADELPHIA, *Nov.* 20, 1772.

A Brief Account of the

LIFE

OF

WILLIAM PENN, Esq;

Proprietor and Governor of

PENNSYLVANIA;

IN WHICH

His Settlement of that Province is included.

And to which is added,

HIS CHARACTER.

LIFE OF

WILLIAM PENN, Eſq.

AS Hiſtory is a retroſpect of human life in various ages and nations, Biography may be deemed a review of its minuter parts, relating to individuals who exiſted in particular periods of time; and when its object is the diſplay of wiſdom and virtue, for the promotion of publick order and happineſs, the ſtudy of it is at once entertaining and profitable.

When

When the perſons whoſe lives we review, and whoſe actions we commemorate, have been eminently uſeful in any age or nation, they gain our general reſpect, and we honour their memory:——But when their ſervices have raiſed to diſtinguiſhed eminence a country, and a people, in whoſe happineſs and proſperity we are eſſentially intereſted, they then acquire our peculiar eſteem and admiration.

That *amor patriæ* which glows in the breaſts of Engliſhmen, extends to the remoteſt parts of the empire.—— The world of waters which ſeparates us from the Weſtern Continent, cannot

not divide the chain of that friendſhip and regard we feel for our brethren in *America*:—And as every increaſe of *their* happineſs has added to *our own*, we cannot but review the life of their noble Founder with peculiar reſpect and veneration.

It cannot, therefore, be juſtly deemed improper, to cloſe the foregoing Letters with a ſhort account of that great man who firſt ſettled the country they deſcribe; and who eſtabliſhed among the inhabitants a code of laws, and a ſyſtem of civil polity, which, while it rendered them the moſt flouriſhing and happy country that hiſtory can boaſt in any age, has added much

commerce, riches, and ſtability to the *Britiſh* empire.

WILLIAM PENN, an illuſtrious perſon among the Quakers in the laſt century, and founder of the flouriſhing province of *Pennſylvania*, in *North-America*, was the ſon of Sir William Penn, Knt. vice-admiral of *England*, and one of the commanders at the taking of *Jamaica*. In order to give ſome little account of Sir William, before we proceed to that of his ſon, we ſhall copy the inſcription on his monument in Redcliffe Church, *Briſtol*, which is as follows:

" To the juſt memory of Sir WIL-
" LIAM PENN, Knight, and ſometime
" General;

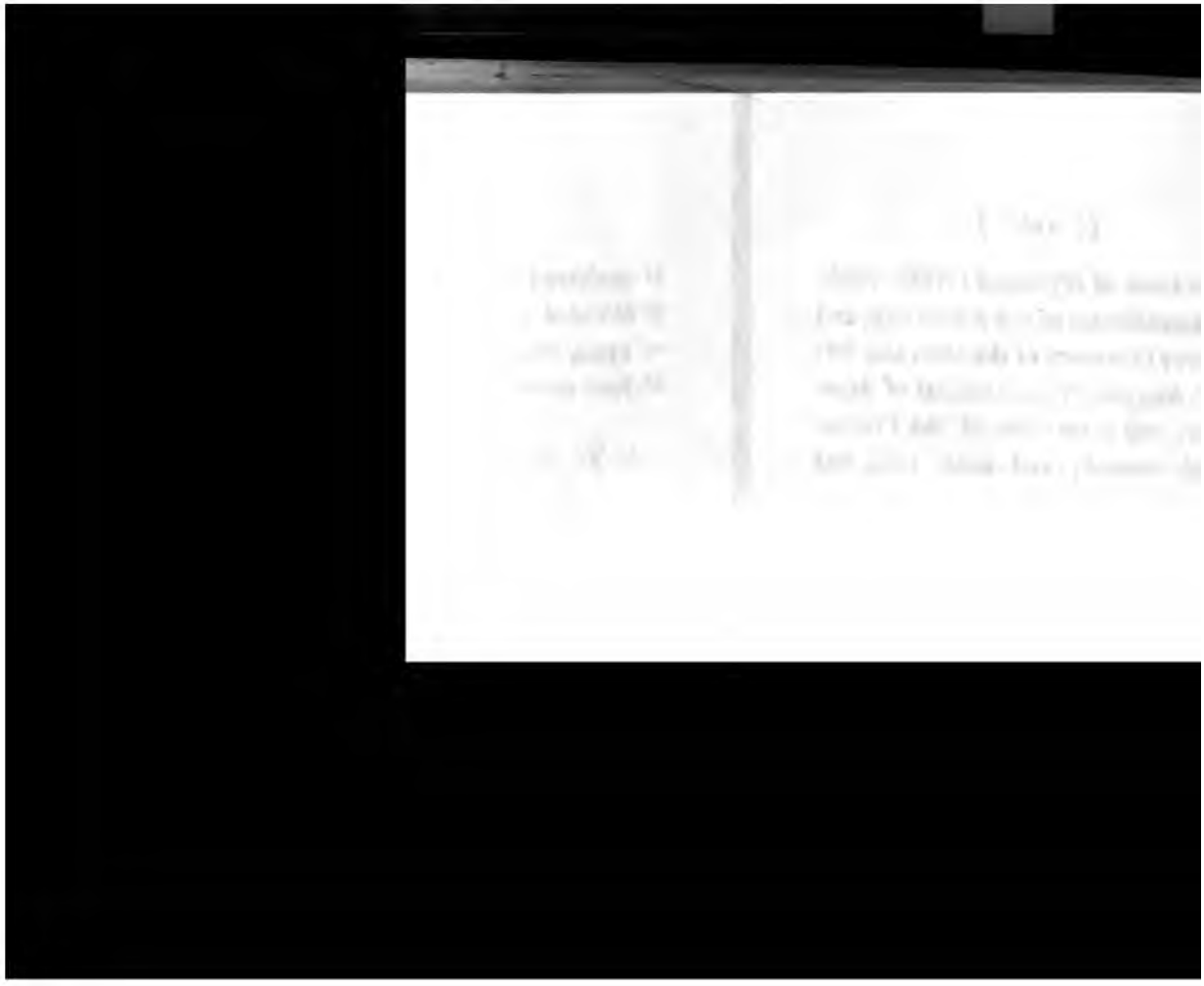
" General; born at *Briſtol* anno 1621,
" ſon of Captain *Giles Penn*, ſeveral
" years Conſul for the *Engliſh* in the
" *Mediterranean*, of the *Penns* of *Penſ-*
" *lodge* in the county of *Wilts*, and
" thoſe *Penns* of *Penn* in the county
" of *Bucks*; and by his mother from
" the *Gilberts* in the county of *So-*
" *merſet*, originally from *Yorkſhire*;
" addicted from his youth to mari-
" time affairs. He was made Captain
" at the age of 21, Rear-Admiral of
" Ireland at 23, Vice-Admiral of Ire-
" land at 25, Admiral to the Straits
" at 29, Vice-Admiral of England at
" 31, and General of the firſt Dutch
" war at 32: Whence returning anno
" 1655, he was parliament man for

" the town of *Weymouth*: 1660 made
" Commiſſioner of the Admiralty, and
" Navy Governor of the town and fort
" of *Kingſail*, Vice-Admiral of *Mun-*
" *ſter*, and a member of the Provin-
" cial council; and anno 1664 was
" choſen Great Captain Commander
" under his Royal Highneſs, in that
" ſignal, and moſt evidently ſucceſsful
" fight againſt the *Dutch* fleet. Thus
" he took leave of the Sea, his old
" element, but continued ſtill in his o-
" ther employments till 1669; at what
" time, through bodily infirmities con-
" tracted by the care and fatigue of
" publick affairs, he withdrew prepa-
" red, and made for his end; and with
" a gentle and even gale arrived and
" anchored

" anchored in his laſt and beſt port, at
" *Wanſted* in *Eſſex*, the 16th of *Sept.*
" 1760, being then but 49 years and
" four months old.

" To his name and memory, his
" ſurviving Lady hath erected
" this remembrance."

His ſon WILLIAM, the ſubject of theſe memoirs, was born in the pariſh of St. Katharine's near the Tower of *London*, the 14th of *Oct.* 1644. The promiſing proſpect of his ſon's advancement in life, induced his father to give him a liberal education; and this youth being an excellent genius, and having a ſweet natural diſpoſition,

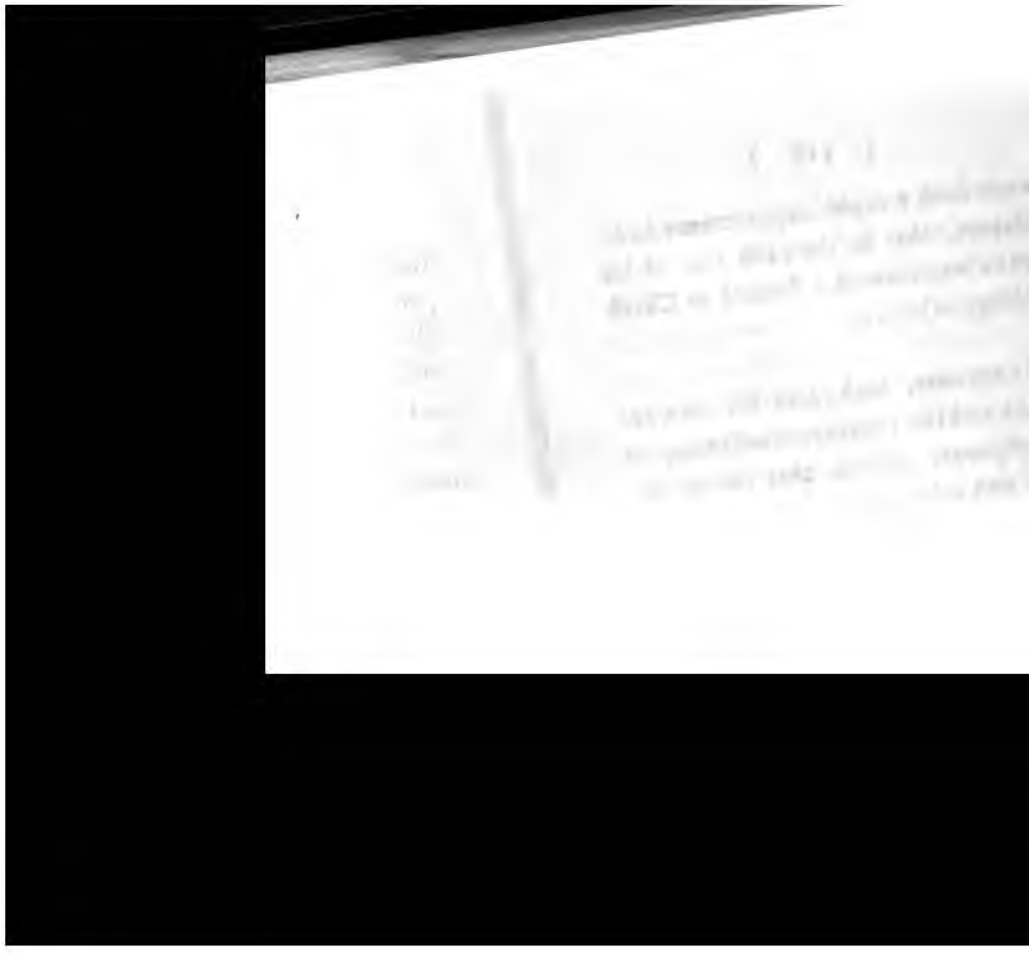


made ſuch a rapid improvement in literature, that in the 15th year of his age he was entered a ſtudent at Chriſt College, Oxford.

It appears, both from his own account and the concurrent teſtimony of cotemporary writers, that he was ſolidly and religiouſly inclined from infancy.

He continued a Gentleman Commoner at *Oxford* two years, and delighted much in manly ſports at times of recreation; although he never ſuffered his pleaſures to interrupt the courſe of his ſtudies, or to betray him into any action unbecoming the Gentleman

tleman and the Chriſtian: But happening to attend a meeting of the Quakers, his mind became ſtrongly influenced in favour of the principles and doctrine he there heard preached by Mr. Thomas Loe, a man of eminence in that ſociety. From this time he became more ſerious; and had an earneſt deſire to experience in himſelf that pure and ſpiritual religion which the New Teſtament recommends and enforces as alone acceptable to God. He ſaw the national worſhip too much blended with external forms and ceremonies, which eclipſed its genuine luſtre; and ſought to poſſeſs it virtually as a true and living ſubſtance. For this reaſon, Mr. Penn (with ſome other

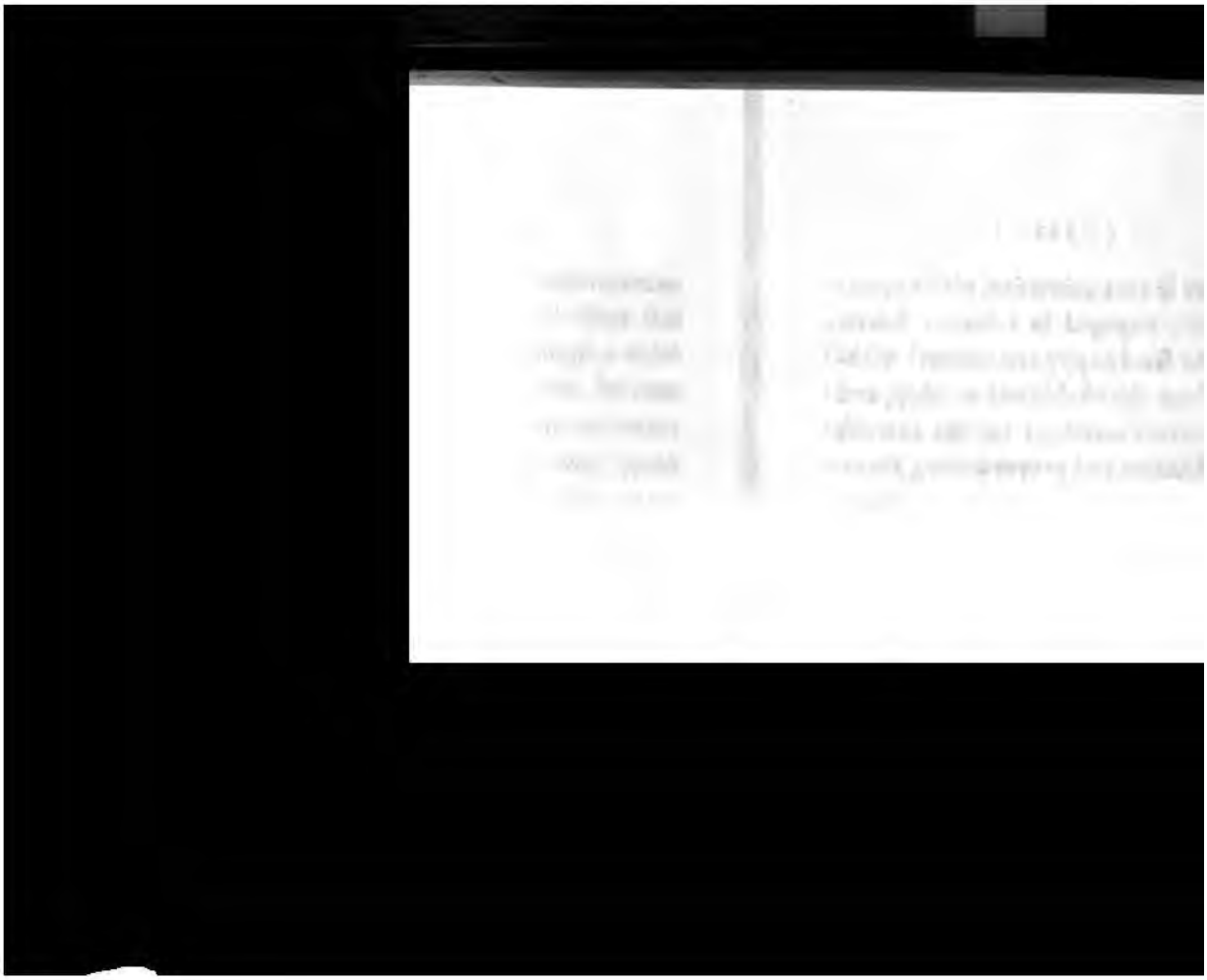


ſtudents in that univerſity, whoſe minds were alſo engaged in a ſerious ſearch after the ſame happy attainment) withdrew from the eſtabliſhed worſhip, and held private meetings for the exerciſe of meditation and prayer among themſelves. This ſoon gave great offence to their ſuperiors, and Mr. Penn, being but ſixteen years of age, was fined for nonconformity. But this ſmall ſtroke of perſecution not abating the fervour of his zeal, he was at length, only for perſevering in his religious practices, expelled his College.

From thence he returned home; but his mind being fixed on a more excellent inheritance than worldly honours

nours or titular dignity can afford, he ſtill took delight in the company of ſober religious perſons. This ſerious turn of mind, and inflexible perſeverance in what he believed to be his duty, gave great offence to his father:—He, ſeeing this religious turn would be an impediment to that preferment which he fondly wiſhed to acquire for his ſon, endeavoured, not only by perſuaſion, and expreſſions of anger, but even with blows, to deter him from it; and finding theſe methods ineffectual, he was at length ſo far incenſed that he turned him out of doors.

Patience, however, enabled Mr. Penn to ſurmount this great difficul-



ty, till his father's returning affection had ſubdued his anger: He at length ſaw that his ſon's conduct did not proceed from obſtinacy, or wilful diſobedience, but was the reſult of *principle*, and a fear of diſobeying thoſe dictates of conſcience which he believed to be right. In order, therefore, to gain his ultimate purpoſe, Sir William ſent his ſon into France, in company with ſome perſons of quality who were making a tour thither.

Mr. Penn continued there a conſiderable time; during which, the levity of French converſation and manners had, in ſome degree, diverted his mind from thoſe ſerious thoughts of religion

gion which for ſome years he had been accuſtomed to indulge. At his return, his father finding him not only a good proficient in the *French* tongue, but perfectly accompliſhed in a polite and courtly behaviour, received him joyfully, and hoped his point was fully gained; his ſon's carriage being ſuch as juſtly entitled him to the character of a complete young Gentleman of excellent parts, and the moſt amiable manners.

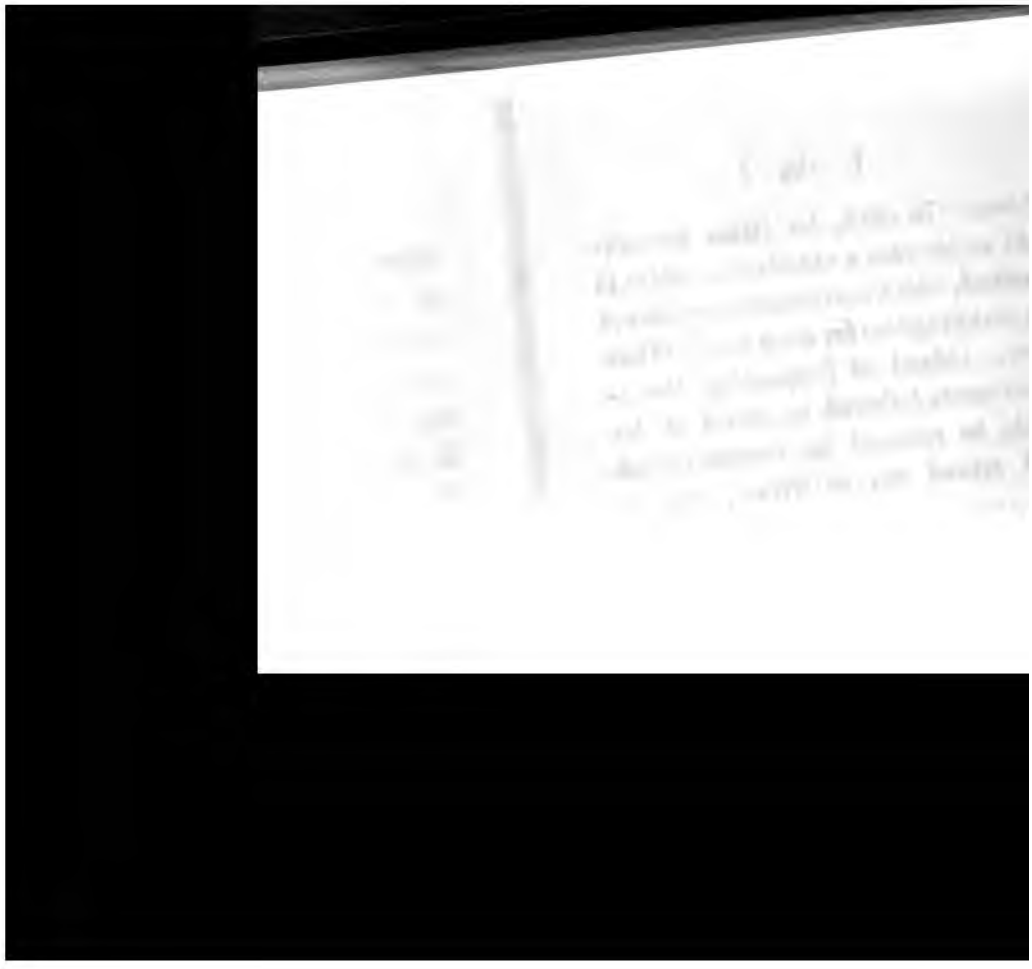
Mr. Penn was then admitted of Lincoln's-Inn, where he ſtudied the laws and juriſprudence of this kingdom with aſſiduous application, till the plague broke out in 1665, when he returned home.

home. In 1666, his father committed to his care a conſiderable eſtate in Ireland, which occaſioned his reſidence in that kingdom for ſome time. While there, inſtead of frequenting the amuſements followed by others of his rank, he reſumed his former ſerious and retired way of living; and by the preaching of the above-mentioned Mr. Thomas Loe, at *Cork*, was made a thorough convert to the Quakers' principles. Great, however, was the inward conflict of his mind on this occaſion. The allurements of pleaſure, the glory and honours of this world, on the one hand, and religion on the other, had each their influence, and, for ſome time, held him in a ſtate of painful

ſuſpenſion.

ſuſpenſion. His natural inclination, his lively and active diſpoſition, his ſtrong perceptions, his great acquired accompliſhments, his father's favour, and the reſpect of his acquaintance, all ſtrongly ſolicited him to embrace the pleaſures and glory of this life, which then ſeemed courting and careſſing him in the bloom of youth to accept. Such a combined force ſeemed almoſt invincible: They would, indeed, have proved ſo to any mind not eſtabliſhed on the immovable baſis of integrity and virtue: But being fully convinced that it was his duty to relinquiſh theſe flattering proſpects, and live a life of ſelf-denial, he embraced

the



the latter, and ſoon after publickly profeſſed himſelf a Quaker.

But previous to this open declaration of his principles, being at a meeting at *Cork*, he (with many others) was apprehended, and carried before the Mayor, who committed them all to priſon.——During his reſidence in *Ireland*, he had contracted an intimate acquaintance with many of the nobility and gentry there; and being now a priſoner, he wrote the following letter to the EARL of ORRERY, Lord Preſident of *Munſter*:

" MY

" MY LORD,

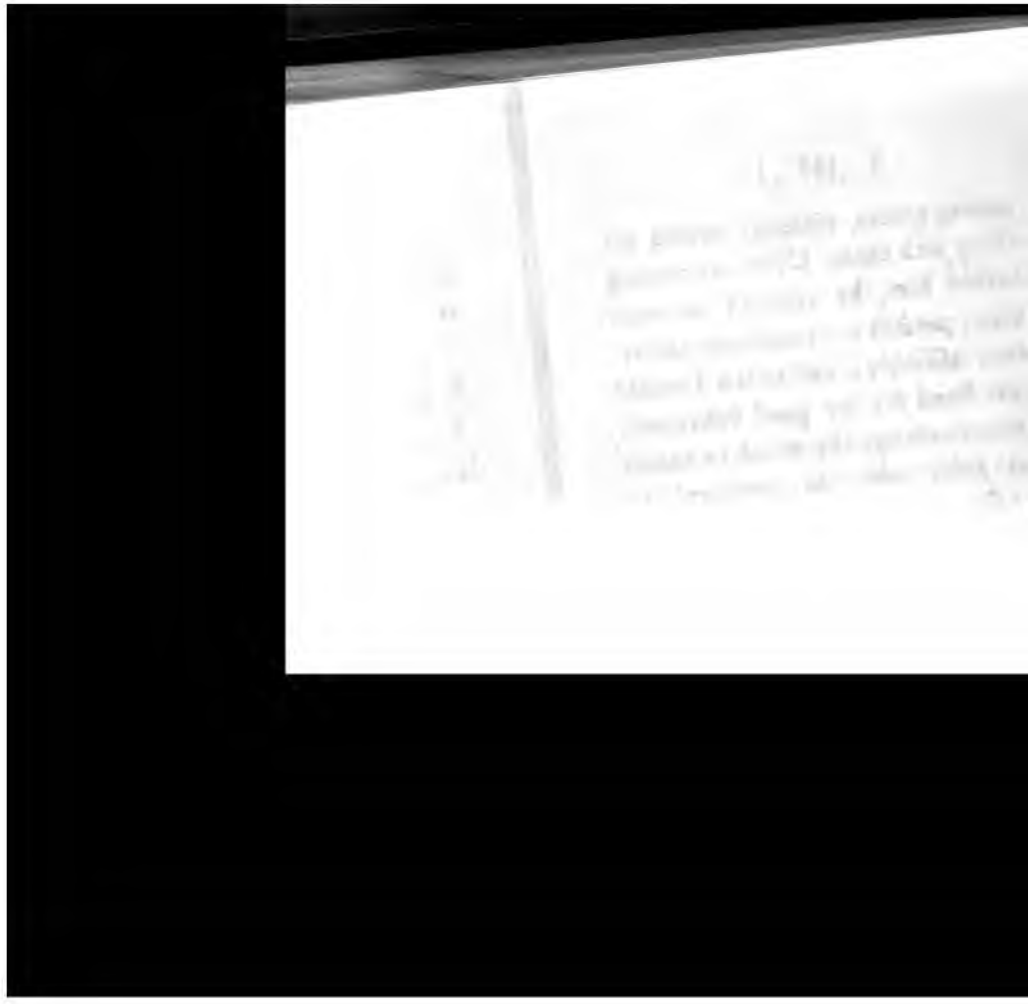
" The occaſion may ſeem as *ſtrange* " as my *cauſe* is *juſt*; but your Lord- " ſhip will no leſs expreſs your *cha-* " *rity* in the one, than your *juſtice* in " the other.

" Religion, which is at once my " *crime* and mine *innocence*, makes me " a priſoner to a Mayor's malice; but " mine own free man: For being in " an aſſembly of the people called " Quakers, there came ſeveral conſta- " bles, backed with ſoldiers, rudely " and arbitrarily requiring every man's " appearance before the Mayor; and,

" among

" among others, violently hauled me
" along with them. Upon my coming
" before him, he charged me with
" being preſent at a *tumultuous* and *ri-*
" *otous* aſſembly; and unleſs I would
" give bond for my good behaviour,
" (who challenge the world to accuſe
" me juſtly with the contrary) he
" would commit me. I aſked for his
" authority; for I humbly conceive,
" without an act of parliament, or an
" act of ſtate, it might juſtly be term-
" ed too much officiouſneſs. His an-
" ſwer was, ' a proclamation in the
" year 1660,' and ' new inſtructions'
" to revive that dead and antiquated
" order. I leave your Lordſhip to be
" judge if that proclamation relates
" to

" to this concernment: that only was
" deſigned to ſuppreſs Fifth Monarchy
" killing ſpirits; and ſince the King's
" Lord Lieutenant, and yourſelf, (be-
" ing fully perſuaded the intention of
" theſe called Quakers, by their meet-
" ings, was really the ſervice of God)
" have therefore manifeſted a repeal,
" by a long continuance of freedom,
" I hope your Lordſhip will not now
" begin an unuſual ſeverity, by in-
" dulging ſo much malice in one
" whoſe actions ſavour ill with his
" neareſt neighbours; but that there
" may be a ſpeedy releaſement to all,
" for attending their honeſt callings,
" with the enjoyment of their fami-



" lies, and not to be longer ſeparated
" from both.

" And though to diſſent from a
" national ſyſtem impoſed by autho-
" rity is ſaid to render men *Hereticks*,
" yet I dare believe your Lordſhip is
" better read in reaſon and theology,
" than to ſubſcribe to a maxim ſo
" vulgar and untrue: For imagining
" moſt viſible conſtitutions of religi-
" ous government ſuited to the nature
" and genius of a civil empire, it
" cannot be eſteemed *Hereſy* but to
" ſcare a multitude from ſuch enqui-
" ries as may create diviſions fatal to
" a civil policy, and therefore at worſt
" deſerve only the name of diſturbers.

" But

" But I preſume, my Lord, the ac-
" quaintance you have had with other
" countries muſt needs have furniſhed
" you with this infallible obſervation,
" that diverſities of faith and worſhip
" contribute not to the diſturbance of
" any place where moral uniformity
" is barely requiſite to preſerve the
" peace.

" It is not long ſince you were a
" good ſolicitor for the liberty I now
" crave, and concluded, no way ſo ef-
" fectual to improve, or advantage
" the ſtate, as to diſpenſe with free-
" dom in things relating to conſci-
" ence: And I ſuppoſe, were it *riot-*

" *ous* or *tumaltuary*, as by ſome vainly
" imagined, your Lordſhip's inclina-
" tion, as well as duty, would enter-
" tain a very remote opinion. My
" humble ſupplication, therefore, to
" you is, that ſo malicious and injuri-
" ous a practice to innocent Engliſh-
" men may not receive any counte-
" nance or encouragement from your
" Lordſhip; for as it is contrary to
" the practice elſewhere, and a bad
" argument to invite the Engliſh hi-
" ther, ſo with ſubmiſſion, will it not
" reſemble that clemency and Engliſh
" ſpirit that has hitherto made you
" honourable?

" If in this caſe I have uſed too
" great a liberty, it is my ſubject; nor
ſhall

" ſhall I doubt your pardon; ſince by
" *your* authority I expect a favour,
" which never will be uſed unworthy
" an honeſt man, and

" Your Lordſhip's faithful, &c.

" WM. PENN."

Mr. Penn's requeſt in the above letter, ſo far as related to himſelf, was granted; for the Earl immediately ordered his diſcharge.

His father being ſoon after informed, by a Nobleman of his acquaintance, what danger his ſon was in of becoming a Quaker, ſent for him home, and he readily obeyed. On

his return, although there was no great alteration in his dreſs, the gravity of his deportment, and ſolid concern of mind he appeared to be under, were manifeſt indications to his father that the information he had received was true. Various then were the means Sir William applied to accompliſh his purpoſe.* Threats, promiſes, kindneſs,

* We will here give the reader a remarkable and well-authenticated inſtance of Mr. PENN's ſincerity! His father, finding it impoſſible to bring him into a general compliance with the cuſtomary compliments of the times, ſeemed inclinable to have borne with him in other reſpects, provided he would conſent to be *uncovered* in the preſence of the *King*, the *Duke of York*, and *himſelf*. This being propoſed to Mr. PENN, he deſired ſome little time to conſider of it: His father, ſuppoſing this requeſt to have been made

neſs, and anger, by turns tried their force; but when every endeavour proved ineffectual to ſhake his ſon's conſtancy, and the father ſaw every hope which ambition or parental kindneſs had ſuggeſted, end in diſappointment, he could no longer bear him in his preſence, but turned him out of doors a ſecond time.

Thus

from a wiſh to conſult his friends the Quakers on the occaſion, Mr. PENN aſſured him he would not ſee any of them, but retire alone to his ſtudy till he gave him an anſwer:—Accordingly he withdrew, and (to uſe his own expreſſions in a letter to a friend) "*having humbled himſelf before God with earneſt* "*ſupplication to know his heavenly mind and will*," he became ſo ſtrengthened in his reſolution to obey the dictates of his own conſcience, that, returning to his father, he with great modeſty humbly ſignified, that he dare not comply with his [illegible]

Thus expoſed, and left without any other ſupport than the kindneſs of his friends, (except what his mother privately ſent him) he perſevered in what he believed to be his religious duty with Chriſtian patience and magnanimity.

After a conſiderable time, his blameleſs conduct and ſteady perſeverance evincing his integrity, his father's wrath became ſoftened;—he permitted his ſon's return to, and continuance in his family; and although he did not publickly appear to countenance him, yet when impriſoned for being at meetings, he would privately uſe his intereſt in getting him releaſed.

About

About the 24th year of his age, Mr. PENN began to preach in the Quakers meetings, and ſoon became very popular. The liberality of his ſentiments, the purity of his life and doctrine, enforced by an engaging manner, and ſtrong natural elocution, conſpired to render him an object of general eſteem and admiration among all ranks of the people.

The following year, anno 1668, he vindicated his religious principles in an excellent Treatiſe, intitled "The ſandy foundation ſhaken;" in which the bigoted perſecuting ſpirit of the then times was attacked with great

ſkill

ſkill and force of reaſoning. This tract both alarmed and incenſed ſome who then conducted the helm of the Church, to ſuch a degree, that they had immediate recourſe to their old method of reforming what they deemed error, by advancing at once their ſtrongeſt argument, viz. an order for impriſoning Mr. PENN in the Tower. There he remained in cloſe durance ſeven months; the company and viſits of his friends being denied him: But a ſpirit warmed with divine love, and devoted to publick ſervice for the good of mankind, ever purſues its main purpoſe; Mr. PENN being now hindered from preaching, applied himſelf to writing.

Several

Several valuable treatiſes were the fruits of his ſolitude and confinement; particularly that excellent one intitled "No Croſs, no Crown," a work tending to promote the general deſign of true religion. This book was well received by ſerious perſons of all denominations, and has not only paſſed through numerous large editions, but been tranſlated into moſt of the European languages.

Being releaſed from the Tower, he went the following year to *Ireland*. During his ſtay there, the care of his father's eſtate, attending the meetings of the Quakers, viſiting ſuch of them

as

as were impriſoned, and ſoliciting thoſe in authority on their behalf, employed the principal part of his time: And in the beginning of June 1670, through his repeated applications to the Lord Lieutenant, the Chancellor, and Lord Arran, an order of council was obtained for their releaſe. Having ſettled his father's concerns in *Ireland* to ſatisfaction, and done his friends many ſignal ſervices, he ſhortly after returned to *London*.

In this year (1670) came forth the Conventicle Act, prohibiting all Diſſenters meetings, under ſevere penalties.—The edge of this new weapon was ſoon turned upon the Quakers,

who, not being accuſtomed to flinch in the cauſe of religion, ſtood moſt expoſed to the fury of that bigoted and perſecuting ſpirit which diſgraced thoſe times. This people (whom no ſufferings or danger could prevent from aſſembling together for the exerciſe of religious worſhip) being forcibly kept out of their meeting-houſe, met as near it as they could in Gracechurch-ſtreet: Mr. PENN being preſent, and preaching there, was apprehended; and, by a warrant from Sir Samuel Starling, then Lord Mayor, dated Auguſt the 14th, 1670, committed to Newgate; and at the enſuing ſeſſions at the Old-Baily, was (together with Mr. William Mead) indicted for being preſent at,

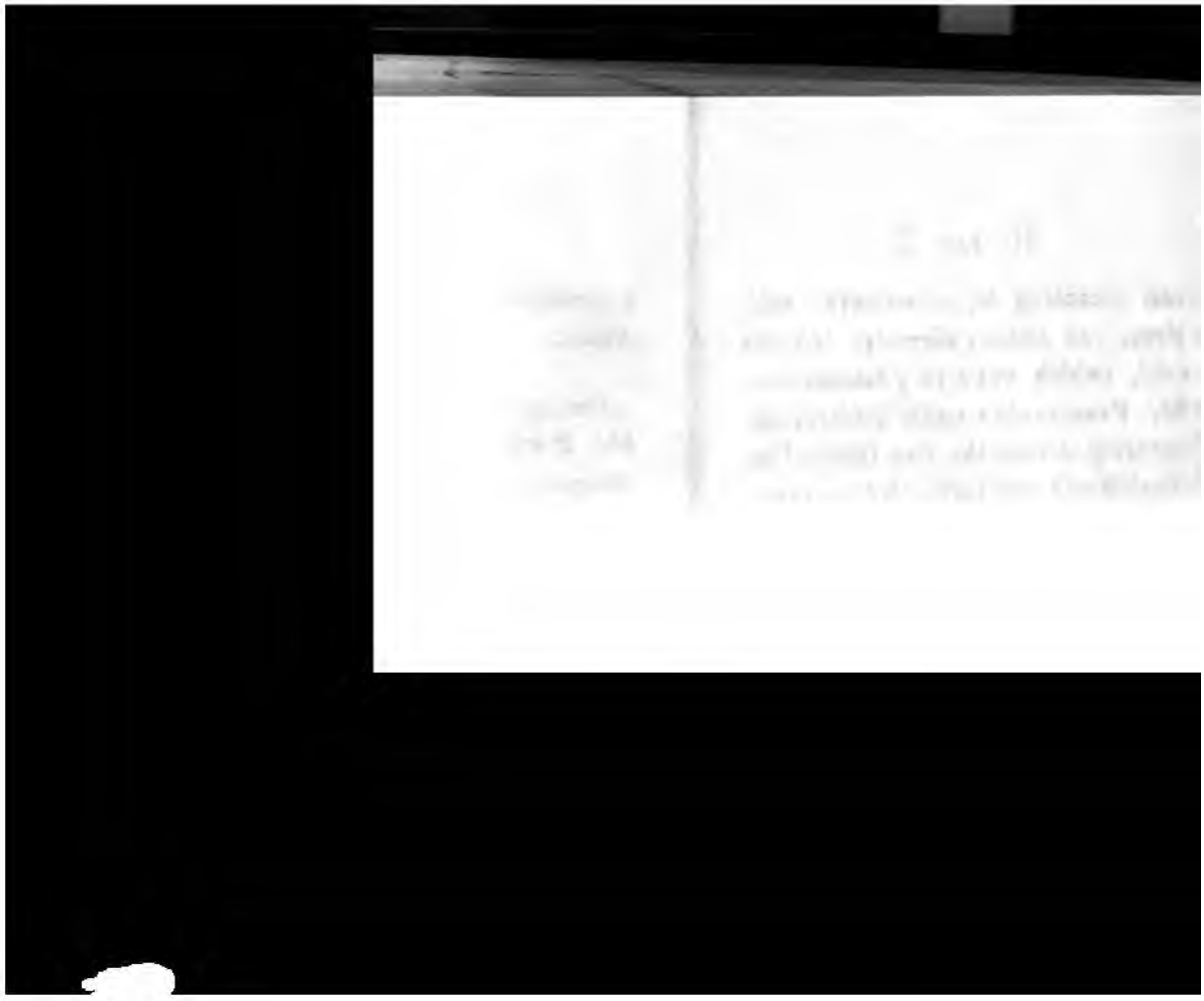
and preaching to, an unlawful, ſeditious, and riotous aſſembly. At this trial, (which was a very famous one) Mr. PENN made a noble defence; diſcovering at once the free ſpirit of an Engliſhman, the undaunted magnanimity of a Chriſtian, and a conſummate knowledge of the laws and conſtitution of his country; inſomuch, that notwithſtanding the moſt partial frowns, and menaces of the Bench, the Jury acquitted him.

Not long after this trial, and his diſcharge from Newgate, his father died, perfectly reconciled to his ſon, and left him his paternal bleſſing, and a plentiful

eſtate both in *England* and *Ireland*.

On the 5th of February, 1670-71, Mr. PENN was again committed to Newgate for preaching publickly, and remained a priſoner ſix months. After his releaſe, he made the tour of *Holland* and *Germany*, where he became acquainted with many of the *German* nobility, with whom he afterwards maintained a frequent epiſtolary correſpondence.

In the beginning of the year 1672, being the 28th of his age, he married *Gulielma Maria Springet*, daughter of Sir *William Springet*, of *Darling* in *Suſſex*.



ſex, who was killed in the civil wars at the ſiege of *Bamber*. This young lady had beauty, innocence, ſenſibility, and virtue, in as eminent a degree as moſt of her ſex; being a moſt amiable and accompliſhed character; and as the connection was formed on the baſis of true affection, and a perfect ſimilarity of mind and diſpoſition, it ripened into the moſt exalted friendſhip, and rendered their lives a ſcene of undiminiſhed conjugal felicity. Soon after his marriage, Mr. PENN ſettled at *Rickmanſworth* in *Hertfordſhire*, and occaſionally wrote many tracts in ſupport of the principles he had adopted.

In 1677, he went again into *Germany* to viſit his friends there, and had frequent

quent converſations with the Princeſs *Elizabeth*, daughter of the Queen of *Bohemia*; and alſo with her ſiſter the Princeſs *Sophia*, grandmother to his late Majeſty *George* II. The Princeſs *Elizabeth* was a great admirer of Philoſophy and Poetry, and wrote ſeveral letters to Mr. PENN, which are inſerted in his works.

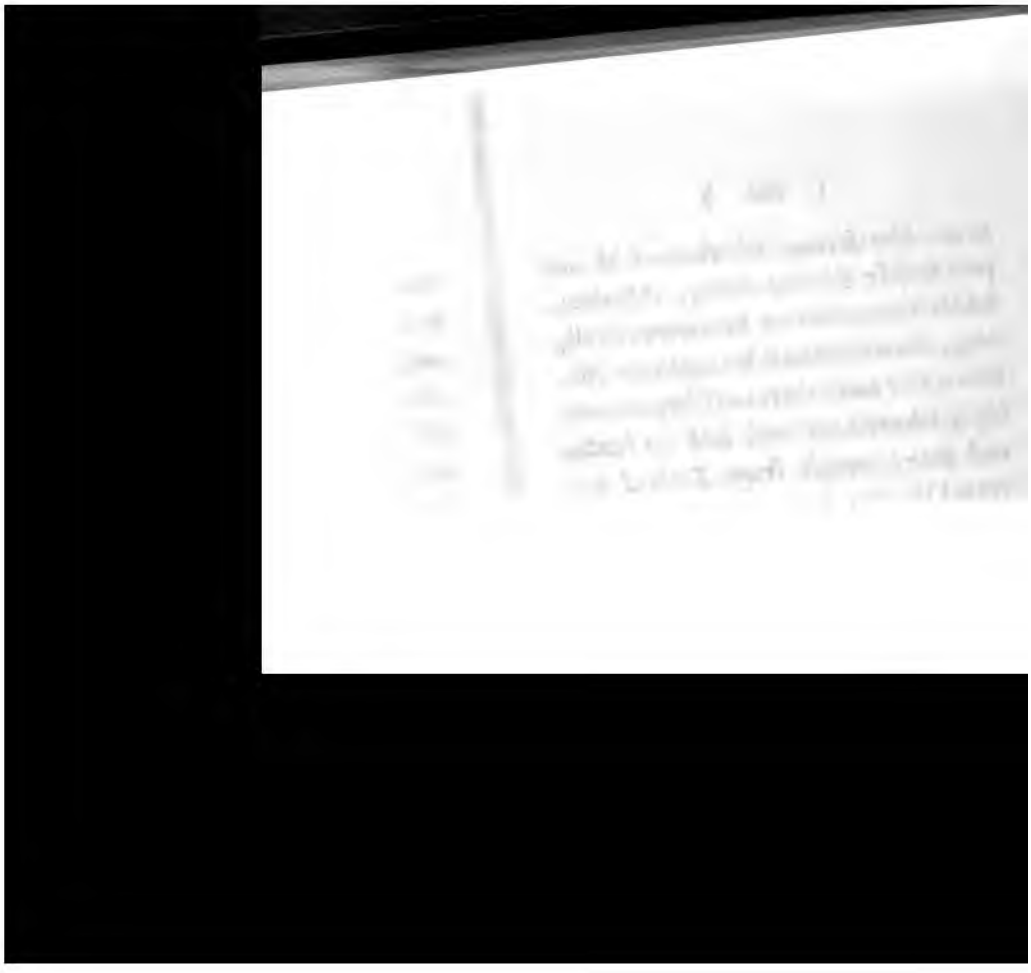
In the year 1676, Mr. PENN became one of the Proprietors of *Weſt Jerſey*, and was very inſtrumental in firſt colonizing that province by the *Engliſh*: For King *Charles* the Second having given the propriety of that country to the Duke of *York*, he granted the ſame to Sir *George Berkeley*, and Lord *Carteret*;

ters, the former of whom sold his part to Mr. *Edward Billing*, a Quaker, whose circumstances afterwards declining, he transferred his right to Mr. PENN and two others. They accordingly allotted out and sold the lands, and many people from *England* migrated thither, so that it soon became a flourishing plantation.

In the year 1681, King *Charles* the Second, in consideration of the services of Sir *William Penn*, and sundry debts due to him from the Crown at the time of his decease, granted Mr. PENN and his heirs, by letters patent, bearing date the 4th of *March*, 1681, all that province lying on the west side of the

the River *Delaware* in *North America*, and made them absolute proprietors and governors of that country. The name too was changed, in honour of Mr. PENN, from that of the *New Netherlands*, to PENNSYLVANIA, it having been a *sylva*, or country overgrown with woods.

Upon this, Mr. PENN published "a brief account of the province of *Pennsylvania*," folio, 1681, with the King's patent, and other papers, describing the country and its produce, proposing an easy purchase of lands, and good terms of settlement for such as were inclined to remove thither. He likewise drew up "the fundamental



conſtitutions of the province of *Penſylvania*, in 24 articles;" and alſo the frame of government in a code of excellent laws, which reflected permanent honour on their author, and were admirably adapted to give happineſs, ſtability, and duration to a riſing ſtate. Many ſingle perſons, as well as families, out of *England* and *Wales* went over, and with great induſtry cleared and improved their plantations.

The more effectually to ſecure the new planters from the native Indians, commiſſioners were appointed to confer with them, and confirm a league of peace, which was done to the ſatisfaction and honour of both parties.

In

In the next year, 1682, he republiſhed "the frame of government of *Penſylvania*," containing 24 articles, ſomewhat different from the aforeſaid conſtitution, together with certain other laws to the number of forty, of which laws this was one:

"That all perſons living in this "province, who confeſs and acknow-"ledge the One Almighty Eternal "God to be the Creator, Upholder, "and Supporter of the World; and "that hold themſelves obliged in con-"ſcience to live peaceably and juſtly "in civil ſociety, ſhall in no wiſe be "moleſted, or prejudiced for their

 "religious

religious perſuaſion or practice in matters of faith and worſhip; nor ſhall they be *compelled* at any time to frequent or maintain any religious worſhip, place, or miniſtry whatſoever."

The reſt of theſe laws relate to the encouragement of the planters, the ſuppreſſion of vice and immorality, and the good government and regulation of civil matters in the province.

In *Auguſt* 1682, Mr. PENN, accompanied by many of his friends, and others, embarked for *Pennſylvania*.—After a proſperous voyage of near ſix weeks they came within ſight of the coaſt,

coaſt, from whence the air, at twelve leagues diſtance, (to uſe his own expreſſion) "*ſmelled as ſweet as a new-blown garden.*" On his ſailing up the river, the inhabitants, as well *Dutch* and *Swedes*, as *Engliſh*, met him with demonſtrations of ſatisfaction and joy. He landed at *Newcaſtle*, and the next day ſummoned the people to the Court-Houſe, where poſſeſſion of the country was legally given him. He then made a ſpeech, ſetting forth the purpoſe of his coming, and the nature and end of true government; giving them aſſurances of the free enjoyment of liberty of conſcience in things relating to religion, and of civil liberty in temporals, warmly recommending them to

live in love, sobriety, and peace one with the other. He also renewed the magistrates' commissions, appointed proper officers of state, and then departed to *Chester*, where he called an assembly, to whom he made the same declarations as at *Newcastle*, and received their dutiful and thankful acknowledgments. Here the *Swedes* deputed Capt. *Cook*, in their name, to congratulate him on his safe arrival, and to assure him of their fidelity and obedience.

As soon as these affairs were transacted, Mr. Penn planned his new city of *Philadelphia*, in the most commodious and elegant manner. See Letter I. in the foregoing work.

But

But not thinking his powers from King *Charles* a sufficient title, in point of justice, to the country, he assembled the native Indians, with their sachems or princes, and instead of taking the advantage of his patent, *purchased* of these people, in the most honourable manner, the lands he had obtained by his grant, judging that the original property, and eldest right, was vested in them.

He then printed the following account of the province and intended city, to the "free society of traders of the province of *Pensylvania* residing in *London*," with a plan and map of both annexed, *viz.*

Abstract of a Letter from WM. PENN, *Proprietor and Governor of Pennsylvania in America,*

To the Committee of the Free Society of Traders for that Province, residing in London; containing a general Description of that Province, &c.

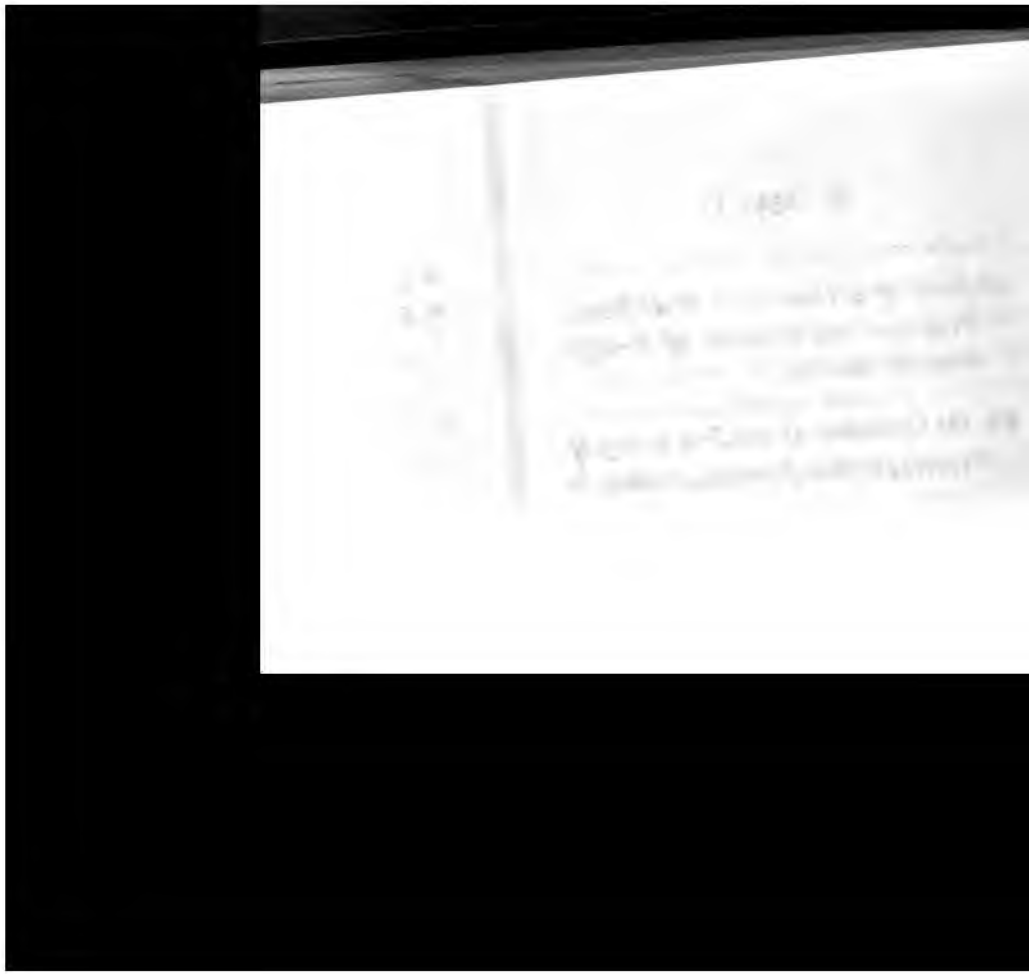
"MY KIND FRIENDS,

"The kindness of yours by the "ship Thomas and Anne, doth much "oblige me; for by it I perceive the "interest you take in my *health* and "*reputation*, and the prosperous be"ginning of this province, which you "kindly think may much depend "upon

"upon them. In return to which I "send you the following, containing "as brief an account of myself, and "the affairs of this province, as I "have been able to make.

"Here are people of several na"tions, as well as of divers judg"ments; but I have met with love "and respect, and a universal welcome "wherever I came: Nor were the "natives wanting in this; for their "kings, queens, and great men, both "visited and made me presents; to "whom I made suitable returns.

"1. The country, in its soil, air, "water, seasons, and produce, both "natural



" natural and artificial, is by no means
" to be deſpiſed. The land containeth
" divers ſorts of earth, as ſand, yellow
" and black, poor and rich; alſo gra-
" vel both loamy and duſty; and in
" many places a ſtrong fat earth like
" that of our beſt vales in *England*,
" eſpecially along the ſides of inland
" brooks and rivers: God in his wiſ-
" dom having ſo conſtituted, and divi-
" ded the advantages of this country,
" that the back lands are generally in
" a proportion of three to one, richer
" than thoſe that lie contiguous to the
" large navigable rivers. We have
" much of another ſoil, which is a
" black hazel mould upon a ſtony or
" rocky bottom.

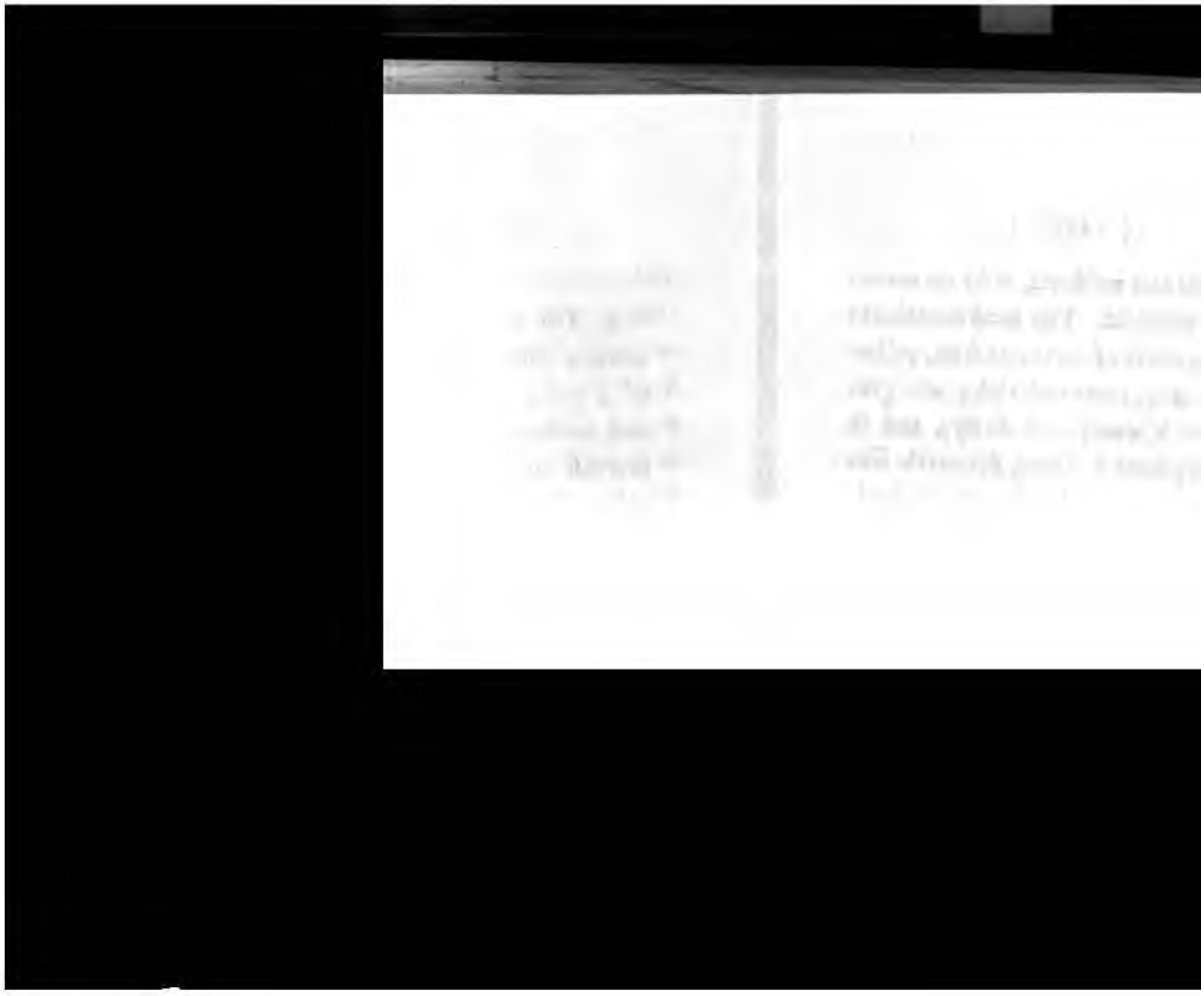
" 2. The

" 2. The air is ſweet and clear, the
" heavens ſerene, like the ſouth part
" of *France*, being rarely overcaſt;
" and as the woods are cleared by the
" increaſe of people, that itſelf will
" refine.

" 3. The water is generally good,
" the rivers and brooks having moſtly
" gravelly bottoms, and are in num-
" ber ſcarcely credible. We have
" alſo mineral waters, not two miles
" from *Philadelphia*, that operate in
" the ſame manner with thoſe of *Bar-*
" *net* and *North-Hall*.

" 4. As I have now, by God's good-
" neſs, lived over the hotteſt and

" coldeſt



"coldeſt ſeaſons of the year that the
"oldeſt inhabitants of the province
"remember, I can ſay ſomething
"concerning them that will be intel-
"ligible to an *Engliſh* underſtanding.

"Firſt, of the autumn, which was
"the time I arrived: From the 24th
"of *October* to the beginning of *De-*
"*cember*, I found it as we uſually have
"it in *September*, or rather like an
"*Engliſh* mild ſpring. From *Decem-*
"*ber* to the beginning of *March*, we
"had ſharp froſts; not foul, thick,
"and black, as our north-eaſt winds
"produce in *England*, but a ſky clear
"as in ſummer, and the air dry, cold,
"and piercing: yet I remember not

"that

"that I wore more cloaths than in
"*England*. This cold is occaſioned
"by the great lakes that are fed by
"the fountains of *Canada*. The win-
"ter before this was mild, there be-
"ing ſcarce any ice; but this for a
"few days was ſo intenſe as to freeze
"up our great river *Delaware*. From
"*March* to *June* we enjoyed a ſweet
"ſpring, with gentle ſhowers and a
"fine ſky. The winds are here more
"inconſtant in ſpring and fall than in
"ſummer and winter. From *June* to
"the end of the preſent month (*Au-*
"*guſt*) which generally endeth the
"ſummer, we have had extraordinary
"heats, yet ſometimes mitigated by

"cool

" cool breezes. The wind that moſt
" generally blows in the ſummer ſea-
" ſon is the ſouth-weſt: But in ſpring,
" autumn, and winter, it is rare to
" want the wholeſome north-weſterly
" winds ſeven days together: And
" whatever miſts, fogs, or vapours,
" obſcure the heavens, by eaſterly or
" ſouth winds in two hours time are
" diſperſed and blown away: The one
" is followed by the other. This re-
" medy ſeems directed by a peculiar
" providence to the inhabitants; the
" great extent of woods yet ſtanding
" being liable to retain miſts and va-
" pours, and yet not near ſo thick as
" I expected to have found them.

This

" 5. This country abounds with ve-
" getables: Trees, fruits, plants, and
" flowers, are naturally produced in
" great number and variety. The
" trees of moſt note are the black
" walnut, cedar, cypreſs, cheſnut, pop-
" lar, gumwood, hickery, ſaſſafras,
" aſh, beech, and oak of divers ſorts,
" as red, white, and black; Spaniſh
" cheſnut and ſwamp, the moſt dura-
" ble of all.

" 6. The fruits that I found in the
" woods, are the white and black
" mulberry, cheſnut, walnut, plumbs,
" ſtrawberries, cranberries, hurtleber-
" ries, and grapes of divers ſorts.—

" The great red grape, now ripe, is
" an extraordinary fruit, and may be
" made into an excellent wine, if not
" ſo ſweet, yet little inferior to fron-
" tiniac, as it is not much unlike it
" in taſte. Here is alſo a white kind
" of muſcadel, and a little black grape
" like the cluſter grape of *England*,
" yet not ſo ripe as the other, but
" ſweeter: We only want ſkilful vine-
" rons to bring them to a good ac-
" count. I intend to venture on a
" trial this ſeaſon with my French
" man, who ſeems to have ſome know-
" ledge in this buſineſs.

" Here are alſo very good peaches,
" and in great quantities: there is
not

" not an Indian plantation without
" them; but whether they are the
" natural produce I am not certain:
" They make a pleaſant liquor, and
" I think are not inferior to any peach
" you have in *England*, except the
" true Newington. It is however a
" matter I have not yet determined,
" whether to refine and improve by
" art the fruits of this country, eſpe-
" cially the grape, or to ſend for fo-
" reign ſtems and ſetts already good
" and improved. It ſeems moſt rea-
" ſonable to believe, that vegetables
" thrive beſt where they grow natu-
" rally; and that they will ſcarcely be
" equalled by other ſpecies of their
" reſpective kinds that are the natu-

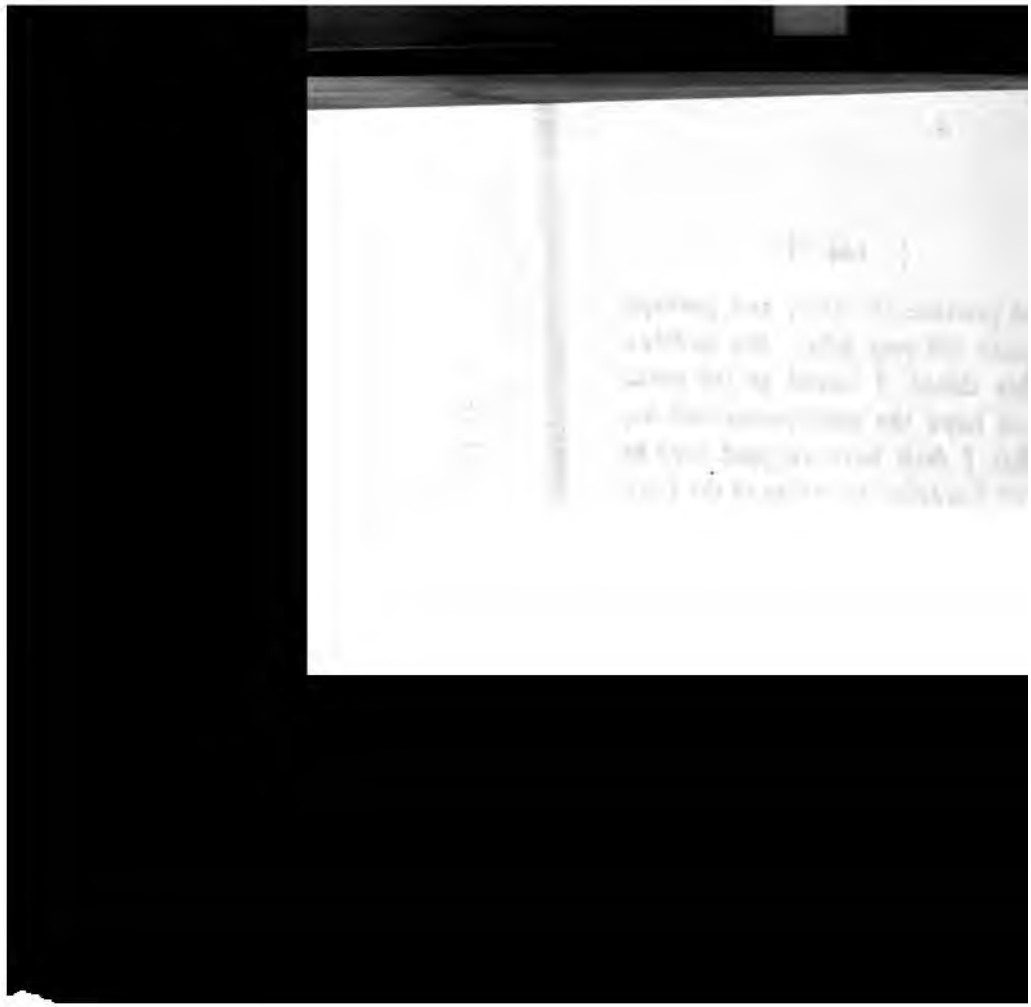
" ral produce of other, and perhaps
" quite different ſoils. But to ſolve
" this doubt, I intend to try both,
" and hope the conſequence will be,
" that I ſhall have as good wine as
" any European countries of the ſame
" latitude yield.

" 7. *The artificial produce of this
" country is wheat, barley, oats, rye,
" peas, beans, ſquaſhes, pumpkins,
" water melons, muſk melons, and all
" kinds of herbs and roots that our
" *Engliſh* gardens uſually produce.

" 8. Of

* One *Edward Jones*, living at *Schulkill*, had, from one grain of *Engliſh* barley, 75 ſtalks and ears: And it is common from one buſhel ſown to reap 40, often 50, and ſometimes 60; and three pecks of wheat ſows an acre here.

" 8. Of living creatures, fiſh, fowl,
" and the beaſts of the woods, here
" are divers ſorts; ſome for food and
" profit, and ſome for profit only. For
" food as well as profit, the elk as
" large as a ſmall ox; deer bigger
" than in *England*; beaver, raccoon,
" rabbits, ſquirrels, and ſome eat
" young bear, and commend it. Of
" land fowl, here are turkeys which
" grow to 40 and 50 pounds weight;
" pheaſants, partridges, heath birds,
" and pigeons in abundance. Of wa-
" ter fowls, the ſwan, the white and
" grey gooſe, brands, ducks, ſnipes,
" teal, and curlews: The duck and
" teal excel; nor have I ever eaten any



" ſo good in other countries. Of fiſh,
" we have the ſturgeon, herring, rock
" ſhad, cat's-head, ſheep's-head, eel,
" ſmelt, perch, roach; in inland ri-
" vers, trout, and ſalmon above the
" falls. Of ſhell-fiſh, we have oyſters,
" crabs, cockles, conch, and muſcles;
" ſome oyſters ſix inches long, and
" one ſort of cockles as big as the
" ſtewing oyſters; they make a very
" rich ſoup. The creatures for pro-
" fit only, by ſkin or furr, and which
" are natural to this country, are the
" wild cat, panther, otter, wolf, fox,
" fiſher, minx, and muſk-rat: And of
" the water, whales in great plenty for
" oil. We have two companies of
" whalers whoſe boats are built; and
" they

" they will ſoon begin their work,
" which has the appearance of conſi-
" derable improvement. We have
" alſo reaſonable hopes of finding a
" plenty of good cod in the Bay.

" 9. We have no want of horſes;
" and ſome are very good and hand-
" ſome: Two ſhips have been freight-
" ed to *Barbadoes* with horſes and
" pipe-ſtaves ſince my coming in.—
" Here are alſo plenty of cow cattle,
" and ſome ſheep. Our people moſtly
" plow with oxen.

" 10. There are divers plants, which,
" not only from the Indians' accounts
" of them, but alſo from experience,

" we find very efficacious in curing
" ſwellings, burning, and wounds:—
" they are of great virtue, and cure
" the patient ſpeedily.—Many others,
" and eſpecially the wild myrtle, are
" peculiarly fragrant.

" 11. The woods are adorned with
" flowers, which for colour, ſize, fi-
" gure, and variety, are very beauti-
" ful. I have ſeen the gardens beſt
" furniſhed with flowers about *London*,
" but think they might be greatly im-
" proved by the addition of thoſe in
" our woods: I have ſent a few to a per-
" ſon of quality this year for a trial.

" Thus much of the country; next
" of the natives, or Aborigines.

" The

" The natives I ſhall conſider in
" their perſons, language, manners,
" religion, and government, with my
" opinion of their origin.

" 1. In perſon they are generally
" tall, ſtrait, well built, and of ſingu-
" lar proportion: they tread firm and
" ſtrong; and moſtly walk erect, with
" their chins a little elevated. Their
" complexion is black, but rendered
" ſo by art and deſign, like that of the
" Gypſies in *England*. They anoint
" themſelves frequently with bear's
" fat, and, not uſing any defence a-
" gainſt either ſun or weather, they
" muſt needs be very ſwarthy. Their

eyes

" eyes are ſmall and black, not unlike
" thoſe of the Jews. The thick lip
" and flat noſe, ſo frequent with the
" *African* Indians, or blacks, are not
" common to them; for I have ſeen
" as comely *European*-like faces among
" them, of both ſexes, as on your ſide
" the *Atlantick*; an *Italian* complexion
" has not much more of the white,
" and the noſes of ſome are inclined
" to the *Roman*.

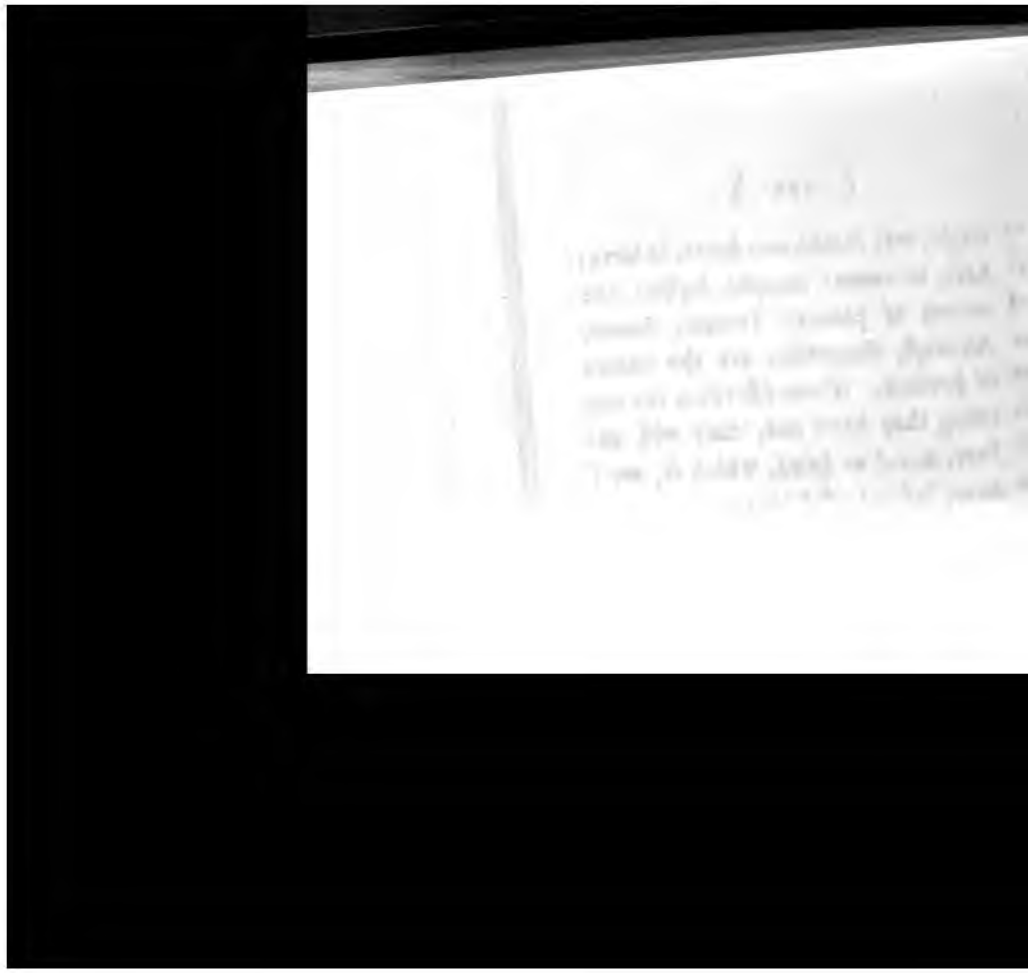
" 2. Their language is lofty, but
" narrow; yet, like *Hebrew*, in ſigni-
" fication it is full and expreſſive, like
" ſhort-hand in writing. *One* word
" generally ſerveth in the place of
" *three*, and the reſt are ſupplied by
" the

" the underſtanding of the hearer:—
" Imperfect in their tenſes, wanting in
" their moods, participles, adverbs,
" conjunctions, and interjections. I
" have made it my buſineſs to learn
" and underſtand it, that I might not
" want an interpreter on any occaſion.
" And I muſt ſay, that I know not any
" language ſpoken in *Europe* which
" hath words of more ſweetneſs, or
" greatneſs, in accent and emphaſis,
" than theirs. For inſtance, *Ottokocon*,
" *Rancocas*, *Oriſkon*, *Shak*, *Marian*, *Pe-*
" *quaſien*, all which are names of places,
" and have a grandeur in them.—Of
" words of ſweetneſs, *anna* is mother;
" *ſhimus*, a brother; *netcap*, friend; *uſ-*
" *que ſnet*, very good; *pane*, bread;
" *metſa*,

" *metſa*, eat; *matta*, no; *hatta*, to have;
" *payo*, to come: *Sepaſſin*, *Paſijon*, the
" names of places: *Tamane*, *Secane*,
" *Menanſe*, *Secaterius*, are the names
" of perſons. If one aſk them for any
" thing they have not, they will an-
" ſwer, *mattá ne hattá*, which is, *not I*
" *have*, inſtead of *I have not*.

" 3. Of their cuſtoms and man-
" ners there is much to be ſaid; I will
" begin with children: ſo ſoon as they
" are born they waſh them in cold wa-
" ter; and while very young, and in
" cold weather by choice, they plunge
" them in the rivers to harden and em-
" bolden them. Having wrapt them
" in a coarſe cloth, they lay them on
" a ſtrait

" a ſtrait thin board, a little more
" than the length and breadth of the
" child, and ſwaddle it faſt thereon to
" make it ſtrait, (hence all the *Indians*
" have flat heads) and thus they carry
" them at their backs. The children
" will go alone very young, at nine
" months commonly.——They wear
" only a ſmall clout round their waiſt
" till they are big: If boys, they go
" a fiſhing till they are ripe for the
" woods, which is at about fifteen
" years old; then they hunt, and af-
" ter having given ſome proofs of
" their manhood, by a good return
" of ſkins, they may marry, elſe it is
" a ſhame to think of a wife. The
" girls ſtay with their mothers, and
" help



" help to hoe the ground, plant corn,
" and carry burdens; and they do
" well to uſe them while young to that
" labour which they muſt perform
" when they are old; for the wives
" here are the true ſervants of their
" huſbands; otherwiſe the men are
" very affectionate to them.

" When the young women are mar-
" riageable they wear ſomething on
" their heads as an advertiſement;
" but in ſuch a manner that their faces
" are hardly to be ſeen, except when
" they pleaſe to expoſe them. The
" age they marry at, if women, is uſu-
" ally thirteen or fourteen: If men,
" ſeventeen

" ſeventeen or eighteen; they are
" rarely older.

" Their houſes are matts, or barks
" of trees ſet on poles in the faſhion
" of an *Engliſh* barn; but out of the
" power of winds, for they are ſeldom
" more than ſix or ſeven feet high:
" they lie on reeds or graſs. In tra-
" vel they lodge in the woods about
" a great fire, with the mantle of duf-
" field they wear by day wrapped a-
" bout them, and a few boughs ſtuck
" round them. Their diet is maize,
" or *Indian* corn, divers ways prepa-
" red; ſometimes roaſted in the aſhes,
" ſometimes beaten and boiled with
" water, which they call *homine*; they

" alſo ſeveral ſorts of beans and peaſe,
" that are good nouriſhment; and the
" woods and rivers are their larder.

" If an *European* comes to ſee
" them, or calls for lodging at their
" wigwam or houſe, they give him
" the beſt place, and the firſt cut. If
" they come to viſit us, they ſalute us
" with an *itah*, which is as much as to
" ſay *good be to you*; and ſet them-
" ſelves down on their heels upon the
" ground; often they will not ſpeak a
" word, but obſerve all that paſſes; if
" you give them any thing to eat or
" drink, they are well pleaſed, eſpe-
" cially if it be with apparent kind-
" neſs; elſe, they will not aſk, but af-
" ter

" ter a time go away ſullen, and ſay
" nothing.

" They are very remarkable for
" concealing their own reſentment;
" and I believe they are brought to
" this by the revenge that has been
" practiſed among them: In either of
" theſe they are not exceeded by the
" *Italians*. A tragical inſtance fell out
" ſince I came into the country:—A
" king's daughter, thinking herſelf
" ſlighted by her huſband, in ſuffering
" another woman to lie down between
" them, roſe up, went out, plucked
" up a root out of the ground, and
" eat it, upon which ſhe immediately
" died; and for which, laſt week, he

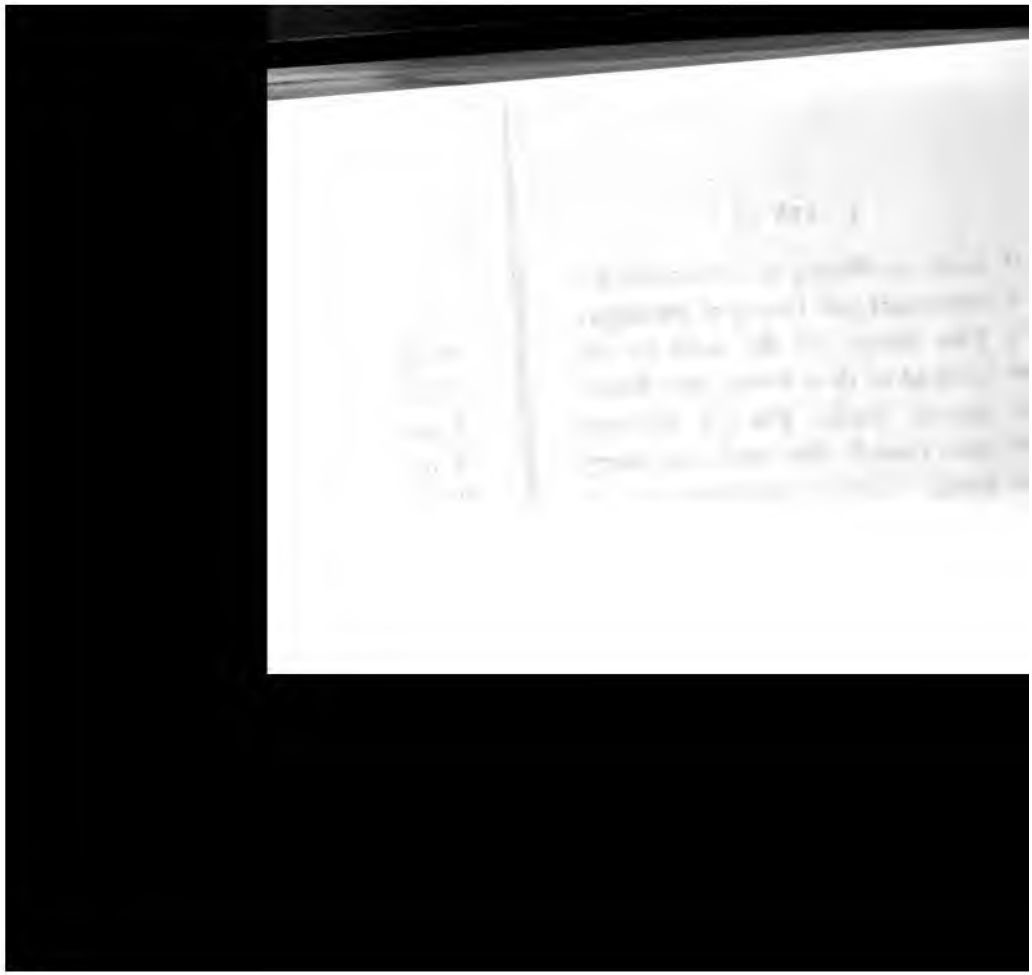
" made an offering to her kindred for
" atonement and liberty of marriage:
" Two others did the ſame to the
" kindred of their wives, who died a
" natural death: For till *widowers*
" have done ſo they muſt not marry
" again. Some of the young women
" are ſaid to take undue liberties be-
" fore marriage; but when married
" they are very chaſte. When with
" child they know their huſbands no
" more till they are delivered. Du-
" ring their month, they touch no
" meat; they eat but with a ſtick, leſt
" they ſhould defile it; nor have their
" huſbands any intercourſe with them
" till that time be expired.

But

" But in liberality they excel; no-
" thing is too good for their friend.
" If you give them a fine gun, or
" other thing which they moſt eſteem,
" it will frequently paſs thro' twenty
" hands before it ſticks.——Light of
" heart, their affections are ſtrong but
" ſoon ſpent: The moſt merry crea-
" tures that live; they feaſt and dance
" perpetually; they never have much,
" nor want much; wealth circulateth
" like the blood, all parts partake;
" and though none ſhall want what
" another hath, yet they are exact ob-
" ſervers of property.

" Some kings have *ſold*, others *pre-*
" *ſented* me with ſeveral parcels of

 " land.



" land. The pay or preſents I made
" them were not kept by the particu-
" lar owners; for the neighbouring
" kings and their clans being preſent
" when the goods were brought out,
" the parties chiefly concerned con-
" ſulted what and to whom they ſhould
" give them. To every king then by
" the hands of a perſon appointed,
" was a proportion ſent, ſo ſorted and
" folded, and with ſuch gravity, as
" was admirable. Then each king
" ſubdivided it in like manner among
" his dependants, hardly leaving them-
" ſelves an equal ſhare with their ſub-
" jects. And at feſtivals, and even
" at their common meals, the kings
" diſtribute, and to themſelves laſt.
" They

" They care for little, becauſe they
" want but little, and the reaſon is, a
" little contents them: In this they
" are fully revenged on us; if they are
" ignorant of our pleaſures, they are
" alſo free from our pains. They are
" not diſquieted with bills of lading
" and exchange, nor perplexed with
" chancery ſuits and exchequer rec-
" konings. We ſweat and toil to live;
" their pleaſure feeds them; I mean
" their hunting, fiſhing, and fowling;
" and this table is ſpread every where.
" They eat morning and evening;
" their ſeats and tables are the ground.
" —Since the Europeans came into
" theſe parts, they are grown fond of
" ſtrong liquors, rum eſpecially; and

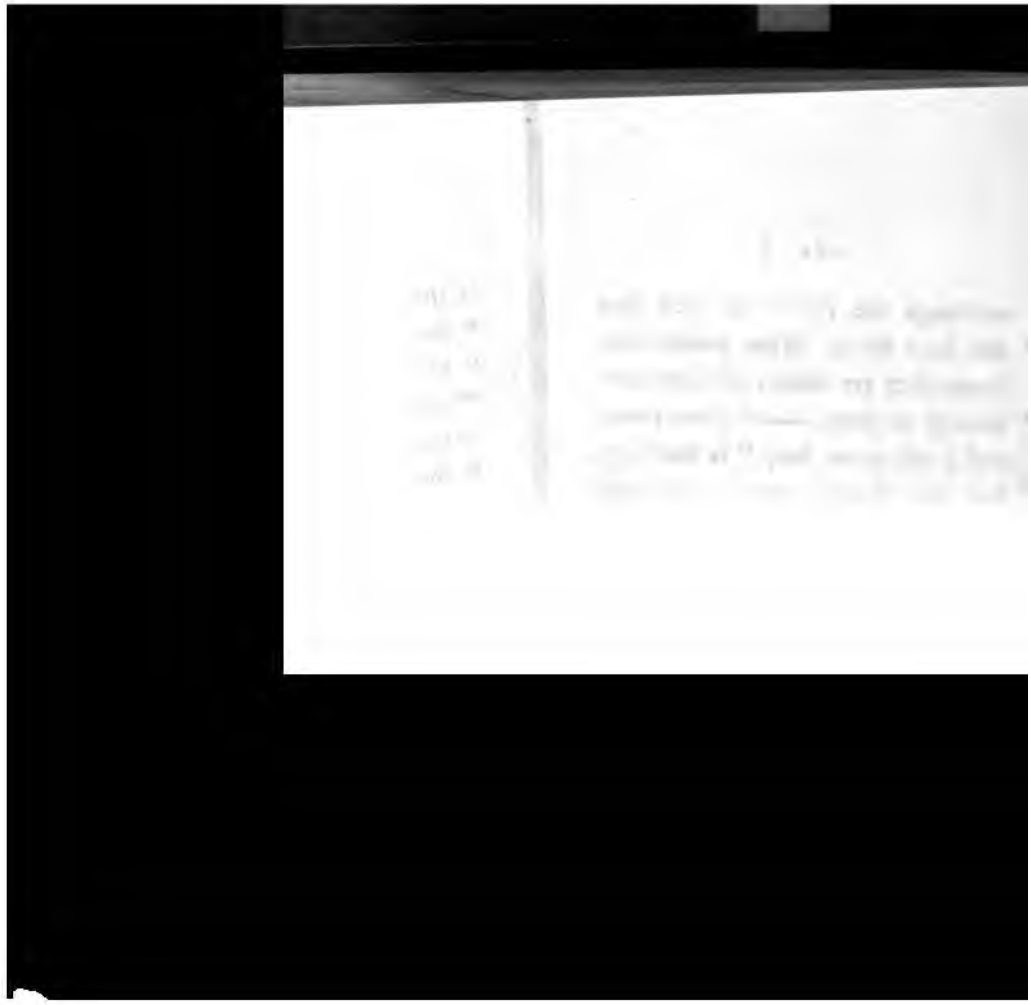
" exchange

" exchange the richeſt of their furs
" and ſkins for it. When heated with
" liquor they are reſtleſs till they have
" enough to ſleep;—" ſome more,
" and I will go to ſleep," is their cry;
" but when drunk, they are the moſt
" wretched ſpectacles in the world.

" In ſickneſs they are impatient to
" be cured, and for this they will give
" any thing, eſpecially for their chil-
" dren, to whom they are extremely
" affectionate: They drink at thoſe
" times a *teran*, or decoction of ſome
" roots in ſpring water; and if they
" eat any fleſh, it muſt be the female
" of any creature: If they die, they
" bury them with their apparel, and
" the

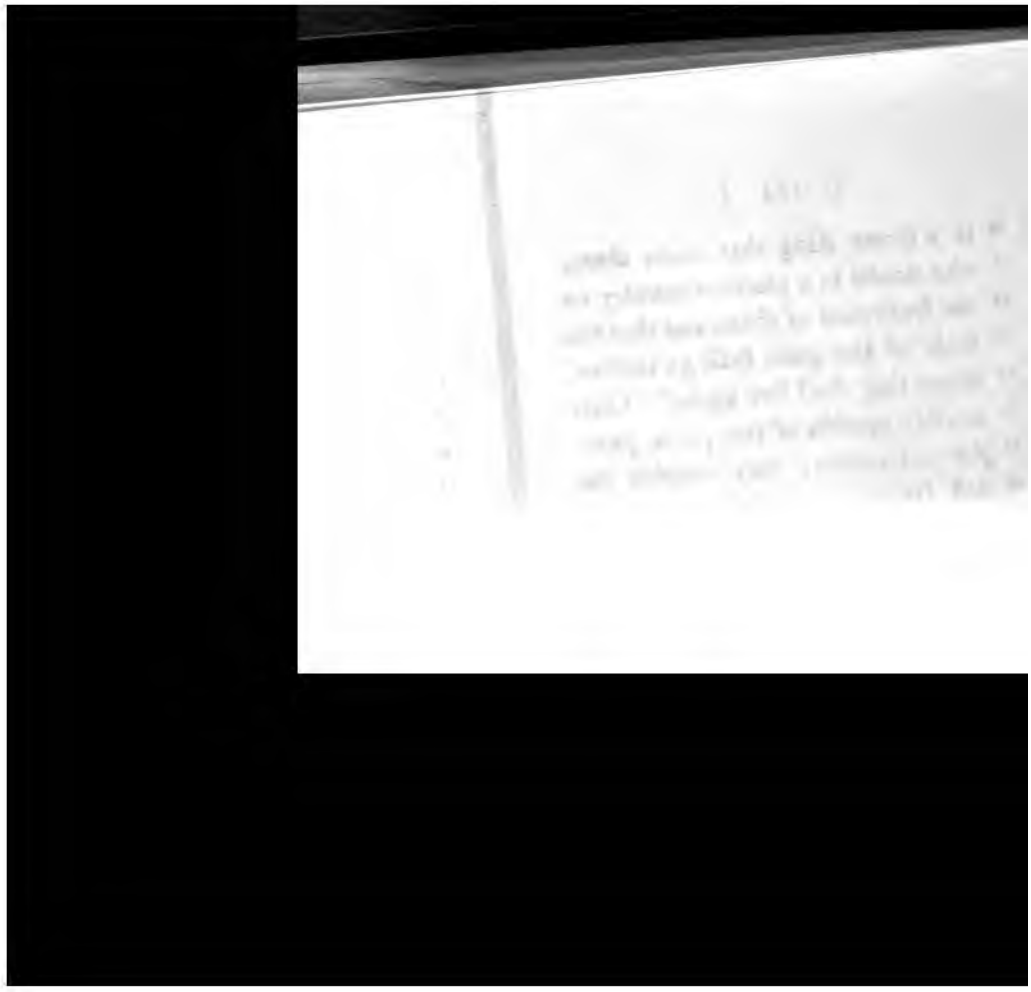
" the neareſt of kin fling in ſomething
" precious with them, as a token of
" their love. Their mourning is black-
" ing of their faces, which they con-
" tinue for a year: They reverence
" the graves of their dead, and leſt
" they ſhould be loſt by time, or fall
" to common uſe, they pluck up the
" graſs that grows upon them, and
" heap up the fallen earth with great
" care and exactneſs.

" Theſe poor people are much in
" the dark reſpecting things relating
" to religion; yet they believe that
" there is a God, and in the immor-
" tality of the ſoul, without the help
" of metaphyſics: For they ſay, 'there



" is a Great King that made them,
" who dwells in a glorious country to
" the ſouthward of them, and that the
" ſouls of the good ſhall go thither,
" where they ſhall live again.* Their
" worſhip conſiſts of two parts, *ſacri-*
" *fice* and *cantico*; they ſacrifice the
" firſt fruits: The firſt and fatteſt
" buck they kill goeth to the fire,
" where he is burnt to aſhes; the
" prieſt or perſon that performs the
" ceremony ſings a mournful ditty
" over him, with ſuch marvellous fer-
" vency and labour of body, that he
" will ſweat to a foam. The other
" part is their *cantico*, performed by
" round dances, ſometimes words,
" ſometimes ſongs, then ſhouts. Two
" Indians

" Indians placed in the middle begin,
" and by ſinging, and drumming on
" a board, direct the chorus. Their
" poſtures in the dance are very an-
" tick, and different, but they all
" keep meaſure. This is performed
" with equal earneſtneſs and labour,
" but great appearance of joy. When
" harveſt is ended, they begin to feaſt
" one another: There have been two
" great feſtivals already, which are
" free to all comers: I was at one of
" them myſelf: Their entertainment
" was held under ſome ſhady trees by
" a ſpring; and conſiſted of twenty
" bucks, and hot cakes both wheat
" and beans, which they make up in
" a ſquare form, in the leaves of the
" ſtem,



" ſtem, and bake them in the aſhes;
" and after that they fall to dancing.
" All who attend theſe feaſts muſt car-
" ry a ſmall preſent in their pockets,
" it may be ſix-pence, which is made
" of fiſh-bones; the black is with
" them as *gold*, the white, *ſilver*; they
" call it *wampum*.

" 4. Their government is by kings,
" which they call ſachema, and thoſe
" by ſucceſſion, but always in the fe-
" male line: For inſtance, the chil-
" dren of him that is now king, will
" not ſucceed, but his brother by the
" mother, or the children of his ſiſter;
" whoſe ſons (and after them the chil-
" dren of her daughter) will reign;
" for

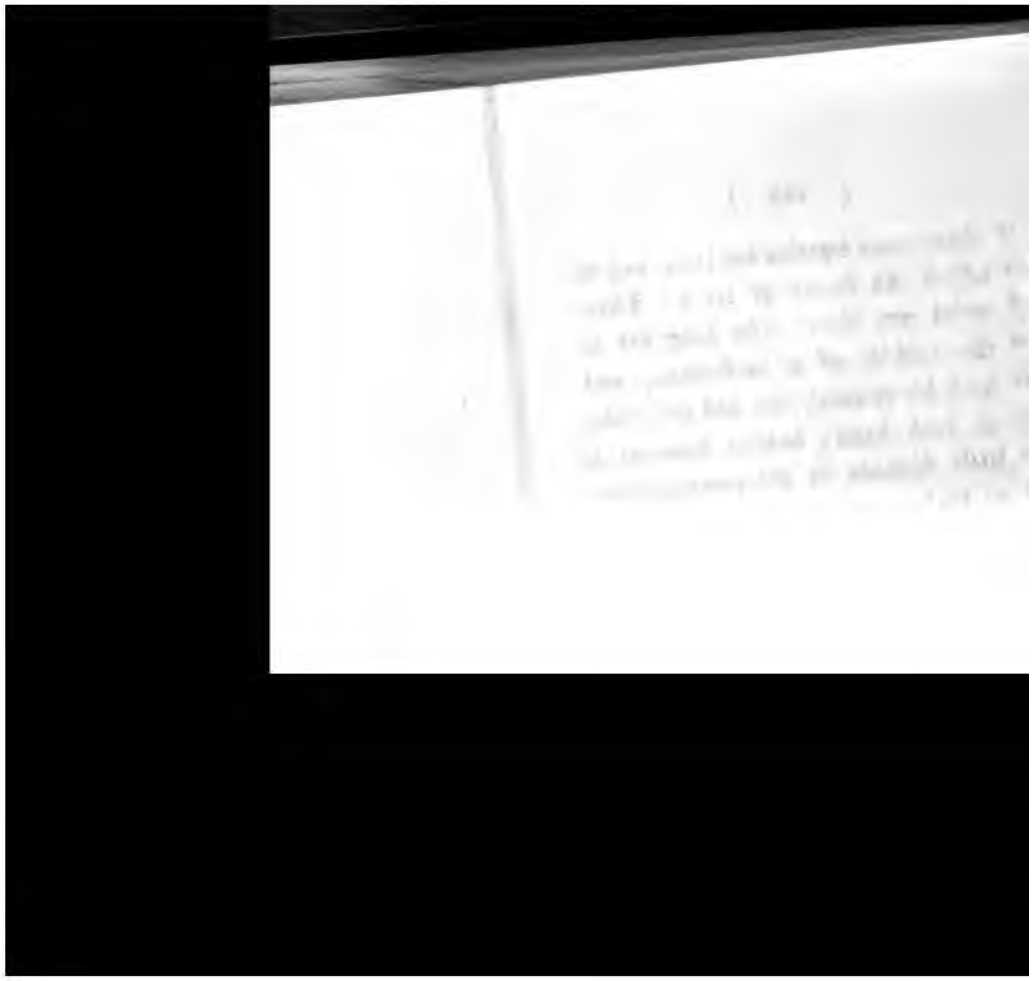
" for no woman inherits. The rea-
" ſon they give for this way of de-
" ſcent, is, that their iſſue may not
" be ſpurious.

" 5. Every King hath his council,
" conſiſting of all the old and wiſe
" men of his nation, which perhaps
" are two hundred people: Nothing
" of moment, neither peace nor war,
" ſelling of land, or traffick, is under-
" taken without adviſing with them,
" and which is more, with the young
" men alſo. It is admirable to con-
" ſider how powerful the kings are,
" and yet that they move by the
" breath of the people. I have had
" occaſion to be in the council with
" them

" them upon treaties for land, and to
" adjuſt the terms of trade: Their
" order was thus: The king ſits in
" the middle of a half-moon, and
" hath his council, the old and wiſe,
" on each hand; behind them at a
" little diſtance ſit the younger part
" of their people in the ſame figure.
" Having conſulted and reſolved on
" their buſineſs, the king ordered one
" of them to ſpeak to me: He ſtood
" up, came to me, and in the name
" of his king ſaluted me; then took
" me by the hand, and told me, 'he
" was ordered by his king to ſpeak to
" me, and that now it was not he,
" but the king that ſpake, becauſe
" what he ſhould ſay was the king's
" mind."

" mind." He firſt prayed me 'to ex-
" cuſe them that they had not com-
" plied with me the laſt time; he
" feared there might be ſome fault in
" the interpreter, being neither *Indian*
" nor *Engliſh*; beſides, it was the *In-*
" *dians'* cuſtom to deliberate, and take
" up much time in council, before
" they reſolve; and that if the young
" people and owners of land had been
" as ready as he, I had not met with
" ſo much delay."

" Having thus introduced his mat-
" ter, he proceeded to deſcribe the
" bounds of the land they had agreed
" to diſpoſe of, and the price, which
" now is little and dear: That which
" formerly



" formerly would have bought twenty
" miles will now ſcarcely purchaſe two.
" —During the time that this perſon
" ſpoke, not a man of them was ob-
" ſerved to whiſper or ſmile: The old
" were grave, and the young reverent
" in their deportment. They ſpake
" little, but fervently, and with ele-
" gance. I have never ſeen more na-
" tural ſagacity without the help (I
" was about to ſay the *ſpoil)* of tradi-
" tion; and he will deſerve the name
" of wiſe that can outwit them in a
" treaty about any thing they under-
" ſtand.—When the purchaſe was a-
" greed, great promiſes paſſed between
" us of 'kindneſs and good neigh-
" bourhood, and that the *Indians* and
" *Engliſh*

" *Engliſh* muſt live in love as long as
" the ſun gave light.'—Which done,
" another made a ſpeech to the *Indi-*
" *ans* in the name of all the kings;
" firſt to tell them what was done,
" next to charge and command them
" 'to love the Chriſtians, and parti-
" cularly to live in peace with me, and
" the people under my government:
" That many governors had been in
" the river, but that no governor had
" come himſelf to live and ſtay here
" before; and having now ſuch an
" one as had treated them well, they
" ſhould never do him nor his any
" wrong.'——At every ſentence of
" which they ſhouted, and in their
" way ſaid Amen.

" 6. The

" 6. The juſtice they have is pecu-
" niary: In caſe of any wrong or evil
" fact, be it murther itſelf, they atone
" by feaſts, and preſents of their *wam-*
" *pum*, which is proportioned to the
" quality of the offence or perſon in-
" jured, or the ſex they are of: For
" in caſe they kill a woman they pay
" double, and the reaſon they ren-
" der, is, that 'ſhe breedeth children,
" which men cannot do.'—It is rare
" that they fall out, if ſober; and if
" drunk, they forgive it, ſaying, 'it
" was the *drink* and not the *man* that
" abuſed them.'

" We agreed that in all differences
" between us, ſix of each ſide ſhall end
" the

" the matter: They are eaſily won by
" kindneſs and juſtice; the worſt is,
" that they are the worſe for the
" Chriſtians, who have propagated
" their vices among them, and given
" them tradition for evil, but not for
" good things. But as low an ebb as
" theſe people are at with regard to
" intellectual knowledge, the Chriſ-
" tians have not *out-lived* them, with
" all their pretenſions to an *higher* ma-
" nifeſtation. What good then might
" not a *good* people graft, where there
" is ſo diſtinct a knowledge of the di-
" vine will implanted in the mind. I
" beſeech God to incline the hearts of
" all that come into theſe parts to
" out-live the knowledge of the na-

" tives by a fixed obedience to their
" *greater* knowledge of his will; for
" it were lamentable, indeed, for us,
" to fall under the cenſure of the poor
" *Indian's* conſcience, while we make
" profeſſion of things ſo far tranſcen-
" dant.

" 7. With reſpect to their *original*,
" I am inclined to think them of the
" Jewiſh race: I mean, of the ſtock
" of the *ten tribes*, and that for the
" following reaſons: 1ſt, they were to
" go to a '*land not planted nor known*,'
" which *Aſia* and *Africa* then were, if
" not *Europe*; and he who intended
" this extraordinary judgment upon
" them, might make the paſſage not

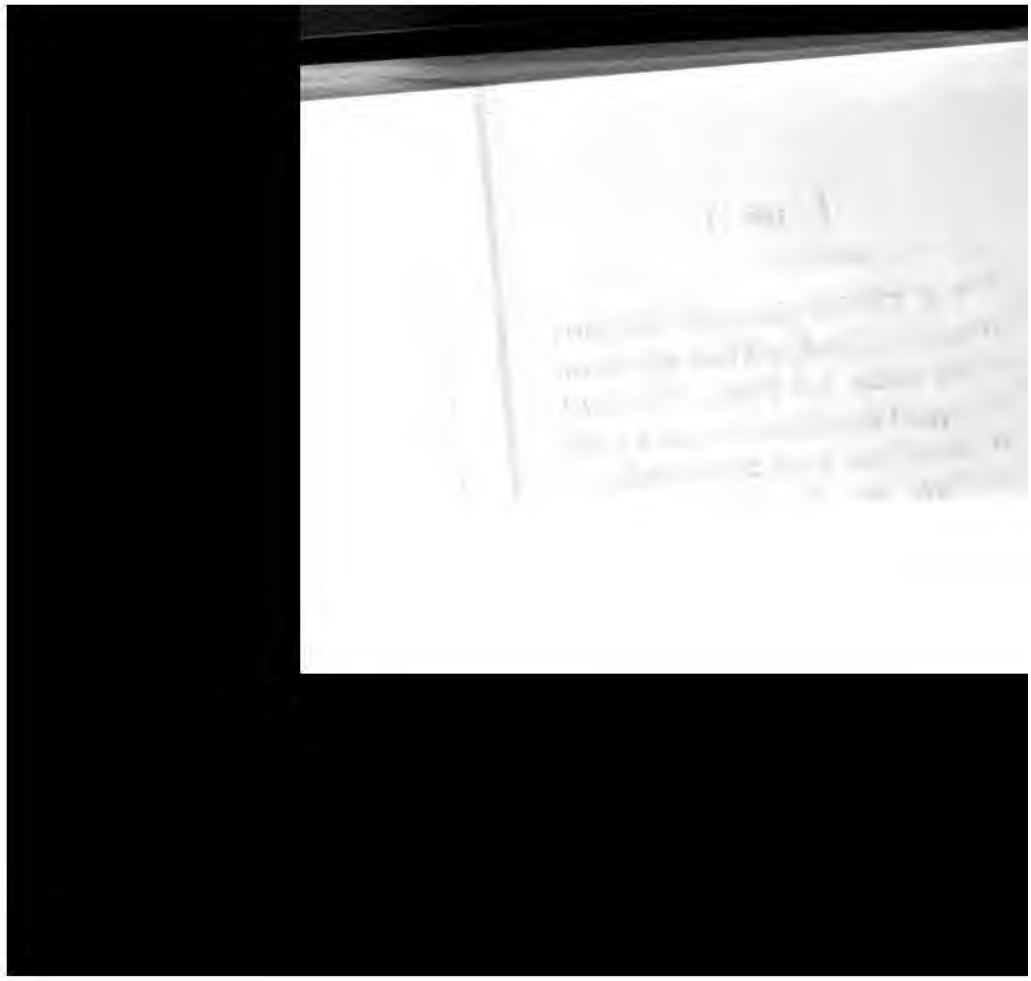
" uneaſy to them; as it is not impoſ-
" ſible to paſs from the eaſtern parts
" of *Aſia* to the weſtern parts of *Ame-*
" *rica*.——2dly, I find them of like
" countenance, and their children are
" of ſo lively a reſemblance, that one
" would think himſelf in *Duke's-place*,
" or *Bury-ſtreet*, *London*, when he ſeeth
" them.——3dly, they agree in *rites*;
" they reckon by *moons*; they offer
" their *firſt fruits*; they have a kind
" of feaſt of tabernacles; they are ſaid
" uſually to build their *altars* on *twelve*
" *ſtones*; their *mourning a year*, *cuſtoms*
" *of women*, with many things that do
" not now occur. So much for the
" natives.

 " 8. The

" 8. The firſt planters in theſe parts
" were the *Dutch*, and ſoon after them
" the *Swedes* and *Finns*. The *Dutch*
" applied themſelves to traffick; the
" *Swedes* and *Finns* to huſbandry.—
" There were diſputes between them
" for ſome years, the *Dutch* looking
" upon them as intruders upon their
" purchaſe and poſſeſſion; but theſe
" diſputes were finally ended in the
" ſurrender made by *John Rizeing*, the
" *Swediſh* governor, to *Peter Styveſant*,
" governor for the States in 1655.—
" The *Dutch* inhabit moſtly thoſe
" parts of the province that lie upon
" or near to the Bay; and the *Swedes*,
" the freſhes of the river *Delaware*.—
" They

" They are a plain, ſtrong, induſtri-
" ous people, yet have made no great
" progreſs in the propagation or cul-
" ture of fruit trees. They, as well
" as the few *Engliſh*, received me
" kindly; and I cannot but commend
" their reſpect to authority, and kind
" behaviour to my people: They do
" not degenerate from the ancient
" friendſhip between both kingdoms.
" As they are a well-made, ſtrong peo-
" ple, they have fine children; almoſt
" every houſe being full; for it is rare
" to find one of them without three
" or four boys, and as many girls;
" ſome have ſeven or eight ſons; and
" I muſt do them the juſtice to ſay, I

 " have



" have ſeen few young men more ſo-
" ber and induſtrious.

" The *Dutch* have a meeting-place
" for religious worſhip at *Newcaſtle*;
" the *Swedes* have three, at *Chriſtina*,
" *Tenecum*, and *Wicoco*.

" 9. It now remains for me to in-
" form you of the condition we are
" in, and what ſettlement we have
" made, in which I will be as brief as
" I can, for I fear, and not without
" reaſon, that I have tired your pa-
" tience with this long letter. The
" country lieth bounded on the eaſt
" by the river and bay of *Delaware*,
" and eaſtern ſea: It hath the advan-
" tage

" tage of many creeks, or rivers ra-
" ther, that run into the main river
" or bay; ſome navigable for large
" veſſels, ſome only for ſmall craft:
" Thoſe of moſt eminence are *Chriſ-*
" *tina*, *Brandywine*, *Skillpot*, and *Skull-*
" *kill*; any one of which has room
" to lay up the royal navy of *England*.

" The leſſer creeks or rivers, yet
" convenient for ſloops and ketches
" of conſiderable burthen, are *Lewis*,
" *Meſpelion*, *Cedar*, *Dover*, *Cranbrook*,
" *Feverſham*, and *George*'s, below; and
" *Chicheſter*, *Cheſter*, *Toacawny*, *Pemma-*
" *pecka*, *Portqueſſin*, *Neſhimenck*, and
" *Pennbury*, in the freſhes: There are
" many leſſer ones which admit boats

 " and

" and ſhallops. Our people are moſtly
" ſettled upon the upper rivers, which
" are ſweet and pleaſant, and gene-
" rally bounded with good land. The
" planted part of the province and
" territories is caſt into ſix counties,
" which are named *Philadelphia*, *Buck-*
" *ingham*, *Cheſter*, *Newcaſtle*, *Kent*, and
" *Suſſex*, containing at preſent about
" four thouſand inhabitants.

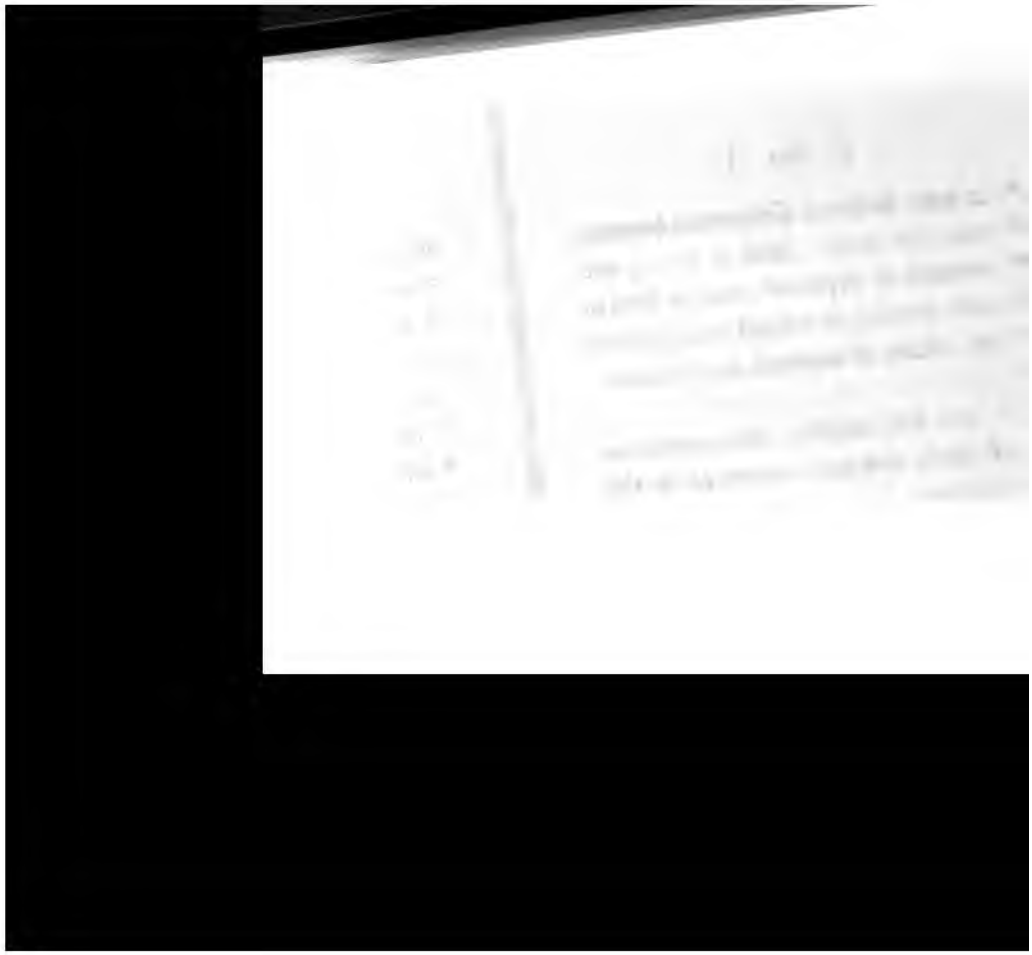
" 10. Two general aſſemblies have
" been held, and with ſuch concord
" and diſpatch, that they ſat but three
" weeks, and at leaſt ſeventy laws were
" paſſed without one diſſent in any
" thing material. I cannot, however,
" forget *their* ſingular reſpect paid me
" in

" in this infant ſtate of things, who
" by their own private expences ſo
" early conſidered mine for the pub-
" lick, as to preſent me with an im-
" poſt on certain goods imported and
" exported; which, however, after
" having acknowledged their affec-
" tion, I did as freely remit to the
" province and the traders to it. And
" for the well and orderly government
" of the province, I have eſtabliſhed
" courts of juſtice in every county,
" with proper officers, as juſtices, ſhe-
" riffs, clerks, conſtables, &c. which
" courts are held every two months.
" But to prevent lawſuits, three peace-
" makers are choſen by every county-
" court, in the nature of arbitrators,
" to

" to hear and end differences between
" man and man. And in ſpring and
" autumn an orphans' court is held in
" each county, to inſpect and regulate
" the affairs of orphans and widows.

" 11. *Philadelphia*, the expectation
" of thoſe who are concerned in this
" province, is at length laid out, to
" the great content of thoſe here who
" are any way intereſted therein.——
" The ſituation is a neck of land that
" lies between the two great rivers
" *Delawar̄e* and *Skullkill*, whereby it
" hath two fronts upon the water, each
" a mile, and two from river to river.
" *Delaware* is a glorious river, but
" *Skullkill* being boatable 100 miles
" above

" above the falls, and its courſe north-
" eaſt towards the fountain of *Suſqua-*
" *hannah*, (that leads to the centre of
" the province, and both ſides our
" own) it is like to be the principal
" ſettlement of this age. I ſay little
" of the town itſelf, becauſe I ſhall
" ſend you a plan by my agent, in
" which thoſe who are purchaſers of
" me will find their names and inte-
" reſts. But this I will ſay for the
" good providence of God, that of all
" the many places I have ſeen in the
" world, I remember not one better
" ſeated: So that it ſeems to have
" been appointed for a town, whether
" we regard the rivers, or the conve-
" niency of the coves and docks, the
" ſprings,



" ſprings, the loftineſs and ſoundneſs
" of the land, and purity of the air.
" It is advanced within leſs than a year
" to about fourſcore houſes and cot-
" tages, where merchants and handi-
" crafts are following their vocations
" with diligence; while the country-
" men are cloſe at their farms. Some
" of them have got a little winter corn
" into the ground laſt ſeaſon, and
" generally had a handſome ſummer
" crop; and are preparing for win-
" ter corn this ſeaſon. They reaped
" their barley this year in May, and
" wheat in the month following; ſo
" that here is time for a crop of di-
" vers other things before the winter.

" We

" We are daily in hopes of ſhipping
" to add to our number; for, bleſſed
" be God, here is both room and ac-
" commodation for them; the ſtories
" of our neceſſities being either the
" fears of our friends or the ſcare-
" crows of our enemies. The greateſt
" hardſhip we have ſuffered being
" from ſalt meat; which, by the ad-
" dition of fowl in winter, fiſh in ſum-
" mer, and ſome poultry, lamb, mut-
" ton, veal, and plenty of veniſon the
" beſt part of the year, has been made
" very paſſable. I bleſs God, I am
" fully ſatisfied with the country, and
" the accommodation I can get in it;

" for

" for I find that particular content
" which hath always attended me,
" where God in his providence hath
" made it my place and ſervice to re-
" ſide. But you cannot imagine my
" ſtation can be at preſent free from
" more than ordinary buſineſs; and
" as ſuch, I may ſay, it is a trouble-
" ſome work; but the method I am
" putting things into will facilitate the
" charge, and give an eaſier motion
" to the adminiſtration of affairs.

" 12. For your particular concern,
" I might intirely refer you to the let-
" ters of the Preſident of the ſociety;
" but this I will venture to ſay, your
" provincial ſettlements, both within
" and

" and without the town, are, for ſoil
" and ſituation, without exception.
" Your city lot is a whole ſtreet, and
" one ſide of a ſtreet, from river to
" river, containing near 100 acres, not
" eaſily valued, which, beſides your
" 400 acres in the city liberties, is
" part of your 20,000 acres in the
" country. Your tannery hath ſuch
" plenty of bark, the ſaw-mill for tim-
" ber, and the place of the glaſs-houſe,
" are ſo conveniently poſted for water
" carriage, the city lot for a dock, and
" the whalery for a ſound and fruitful
" bank, and the town of *Lewis* by it
" to help your people, that, by God's
" bleſſing, the affairs of the ſociety
" will naturally grow in their reputa-
" tion

" tion and profit. I am ſure I have
" not rejected any offer that tended to
" its proſperity; and I have ſometimes
" put in for a ſhare with her officers
" to countenance and advance her in-
" tereſt. You are already informed
" what is is fit for you farther to do;
" whatever tends to the promotion of
" wine, and to the manufactory of li-
" nen here, I cannot but wiſh you to
" promote; and the French people
" are moſt likely in both reſpects to
" anſwer that deſign: To that end I
" adviſe you to ſend for ſome thou-
" ſand of plants out of *France*, with
" ſome able vinerons, and people of
" other vocations.——I ſhall add no
" more but to aſſure you that I am
" heartily

" heartily inclined to advance your
" juſt intereſt, and that you will al-
" ways find me

" Your kind, cordial friend,

" W. PENN."

PHILADELPHIA, *Aug.* 16, 1683.

Mr. PENN having (as has been related) ſecured the friendſhip of the native *Indians*, in a manner that reflects honour on human nature; they manifeſted an extraordinary love and regard to him and his people; and continued to maintain a perfect amity with the *Engliſh*, till a different kind of treatment in late times occaſioned

them to manifeſt a different diſpoſition and conduct.

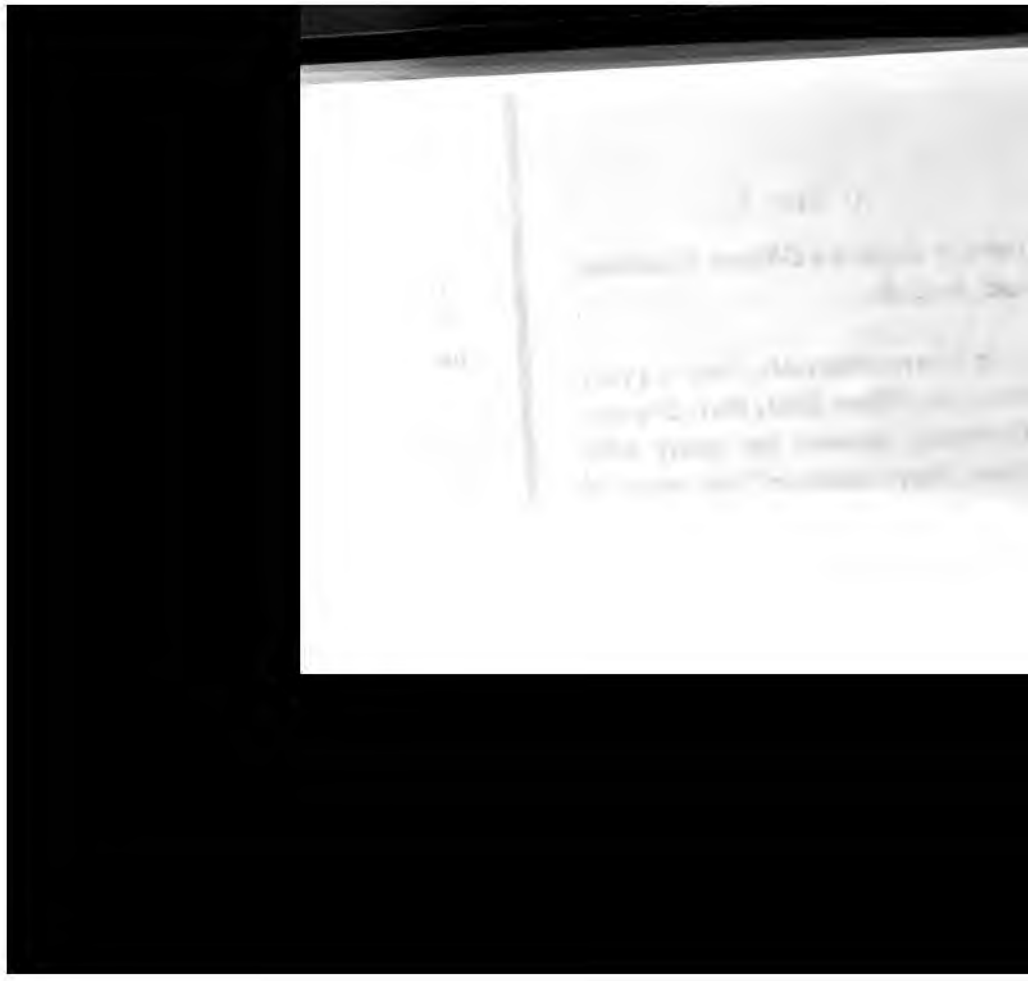
It is very obſervable, that in 1722, when Sir *William Keith*, Bart. Deputy-Governor, renewed the treaty with them, they mentioned the name of Mr. PENN with much gratitude and affection, calling him A GOOD MAN; and as their higheſt compliment to Sir *William*, uſed this expreſſion: "We "eſteem and love you as if you were "WILLIAM PENN himſelf."[a]—A remarkable inſtance this, how ſtrongly the principles of juſtice, peace, and morality operate on the human mind, even

[a] See the Hiſtorical Regiſter for 1723, No. 305 page 107.

even among *this claſs*, which the pride of ſome, and the ignorance of others, have deemed no better than ſavages.

We have already mentioned Mr. PENN's having drawn up the fundamental conſtitutions of *Pennſylvania*; theſe were conſented to and ſubſcribed by all the firſt adventurers and freeholders of that province, as the baſis and rule of all future government:—The firſt article, ſhewing that Mr. PENN's principle was to *give* as well as to *uſe* liberty of conſcience in all matters of a religious nature, is as follows:

"In reverence to God, the Father "of light and ſpirits, the holy *Author*



" as well as *Object* of all divine know-
" ledge, faith, and worſhip, I do, for
" me and mine, declare and eſtabliſh
" as the firſt fundamental of the go-
" vernment of this country, that eve-
" ry perſon that doth, or ſhall reſide
" therein, ſhall have and freely enjoy
" the free profeſſion of his or her faith,
" and exerciſe of worſhip towards
" God, in ſuch way and manner as
" every ſuch perſon ſhall in conſcience
" believe is moſt acceptable to God:
" And ſo long as he or ſhe uſeth not
" this *chriſtian liberty* to licentiouſneſs,
" or deſtruction of others; that is to
" ſay, to ſpeak looſely and prophanely,
" or contemptuouſly of God, Chriſt,
" the holy ſcriptures, or religion, or
" commit

" commit any moral evil, or injury
" againſt others in their converſation,
" he or ſhe ſhall be protected in the
" enjoyment of the aforeſaid chriſtian
" liberty by the civil magiſtrate."

In *December* following a general aſ-
ſembly of the freeholders was held at
Cheſter, at which *Newcaſtle* was annexed
to *Pennſylvania:* The foreigners reſi-
ding there were naturalized; the laws
before agreed on, with ſome emenda-
tions, were confirmed and ratified; and
the whole proceedings of the aſſembly
were conducted with great order, love,
and unanimity.

After the adjournment of that aſ-
ſembly, Mr. PENN went to *Maryland*,

and was there kindly received by Lord *Baltimore*, and the chiefs of that colony. They held a treaty about ſettling the bounds of the reſpective provinces, at the concluſion of which Mr. PENN took his leave, and Lord *Baltimore* accompanied him ſome miles on his return. After reſiding about two years in *Philadelphia*, having ſettled all things in a proſperous condition, Mr. PENN embarked for *England*, where he arrived the 12th of *Auguſt*, 1684.

About three months after his return, King *Charles* died; and his brother, the Duke of *York*, ſucceeded him by the name of *James* the Second.—This

This prince being a *profeſſed Papiſt*, his acceſſion to the crown filled the minds of the people with apprehenſions and fears, leſt he ſhould endeavour to eſtabliſh the papal religion on the ruins of the proteſtant. Loud were the clamours of the multitude; and ſo incenſed were they againſt the Papiſts, that inſurrections were daily expected in divers parts of the nation; and numbers ſettled their affairs, with a view to ſeek for that liberty in other countries, which they deſpaired of enjoying longer in their own.

In this unſettled ſtate of affairs, had Mr. PENN been mean enough to foment the general uneaſineſs, by encou-

raging multitudes, then on the wing to migrate, he might (as himſelf ſaid) "have put many thouſands of people "into his province, as well as pounds "into his pocket." But having been always very intimate with the new king, when Duke of *York*, from whom he had received diſtinguiſhed marks of perſonal reſpect and eſteem, Mr. PENN was induced (by the repeated proteſtations the Duke had made) to believe, that he was really principled for granting liberty of conſcience.—From this perſuaſion of mind, he preferred the general intereſt of the kingdom to that of himſelf, and endeavoured all in his power to allay the fears and animoſity which ſo generally prevailed;

prevailed; and employed the preſent opportunity in ſoliciting afreſh for the relief and enlargement of his ſuffering friends, the Quakers, who at that time filled moſt of the goals in the kingdom: And that he might be nearer on all occaſions for the ſervice of his friends, and his country, he took a houſe near *Kenſington*.

But his intimacy with the King, and frequent attendance at court, had a conſtruction put upon it, as ungenerous in itſelf as the principles he acted upon were laudable and praiſe-worthy. Some, who leaſt knew his worth, being ſtung with envy at his receiving favours at court which *they* could not obtain,

obtain, ungeneroufly ſuppoſed, and openly reported him a *Papiſt* and a *Jeſuit*. To counteract the effects of this unmerited calumny, and undeceive the publick, Mr. PENN wrote and publiſhed a paper, entitled, "Fiction found out," which did him both honour and ſervice. Notwithſtanding this, his enemies were ſecretly at work to injure him; and the idle notion of his being a Papiſt, or at leaſt holding a correſpondence with the Jeſuits at *Rome*, found its way into the minds of ſome perſons of rank. Among others, his intimate acquaintance, Dr. *Tillotſon*, having let in a ſuſpicion, dropped ſome expreſſions which were repeated to Mr. PENN's diſadvantage. Being informed of

of this, he wrote to the Doctor on the ſubject; ſeveral letters paſſed between them, till Dr. *Tillotſon* openly declared himſelf fully ſatisfied that his former ſuſpicion was groundleſs: As his laſt letter to Mr. PENN on that ſubject is ſhort, we will inſert it.

Dr. TILLOTSON *to Mr.* PENN.

"SIR,

"I am very ſorry that the ſuſpicion "I had entertained concerning you, "of which I gave you a true account "in my former letter, hath occaſioned "ſo much trouble and inconvenience "to you: And I do now declare, with "great joy, that I am fully ſatisfied "there was no juſt ground for that "ſuſpicion;

" ſuſpicion; and therefore I do hear-
" tily beg your pardon for it. And
" ever ſince you were pleaſed to give
" me that ſatisfaction, I have taken all
" occaſions to vindicate you in this
" matter, and ſhall be ready to do it
" to the perſon who ſent you the in-
" cloſed, whenever he will be pleaſed
" to call on me.——I am very much
" in the country, but will ſeek the
" firſt opportunity to viſit you, and
" renew our acquaintance, in which I
" took great pleaſure.

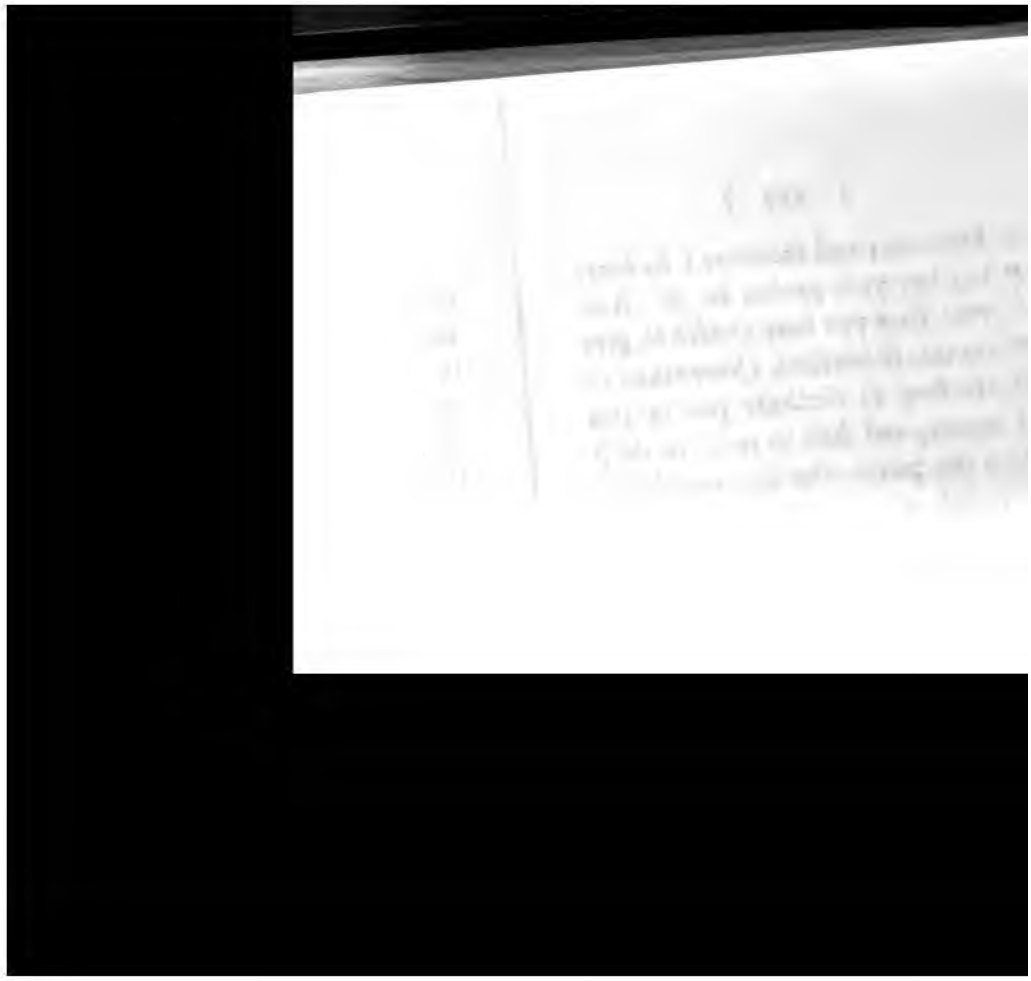
" I reſt your faithful friend,

" J. TILLOTSON."

Still Mr. PENN's enemies, enraged at his riſing reputation, and at the unuſual

uſual favour ſhewn him at court, were indefatigable in their attempts to blaſt it, by repreſenting him a Papiſt. On the landing of the Prince of *Orange*, they renewed their attack, and thro' their inſtigations he was ſuſpected of being diſaffected to the then preſent government. Accordingly, on the 10th of *December*, 1688, walking in *Whitehall*, he was ſent for by the Lords of the Council then ſitting, and though nothing appeared againſt him, they obliged him to give ſureties for his appearance the firſt day of the next term, which he did, and then appearing, was continued on the ſame ſecurity to *Eaſter* term following; on the laſt day of which, nothing having been laid to his charge, he was cleared in open court.

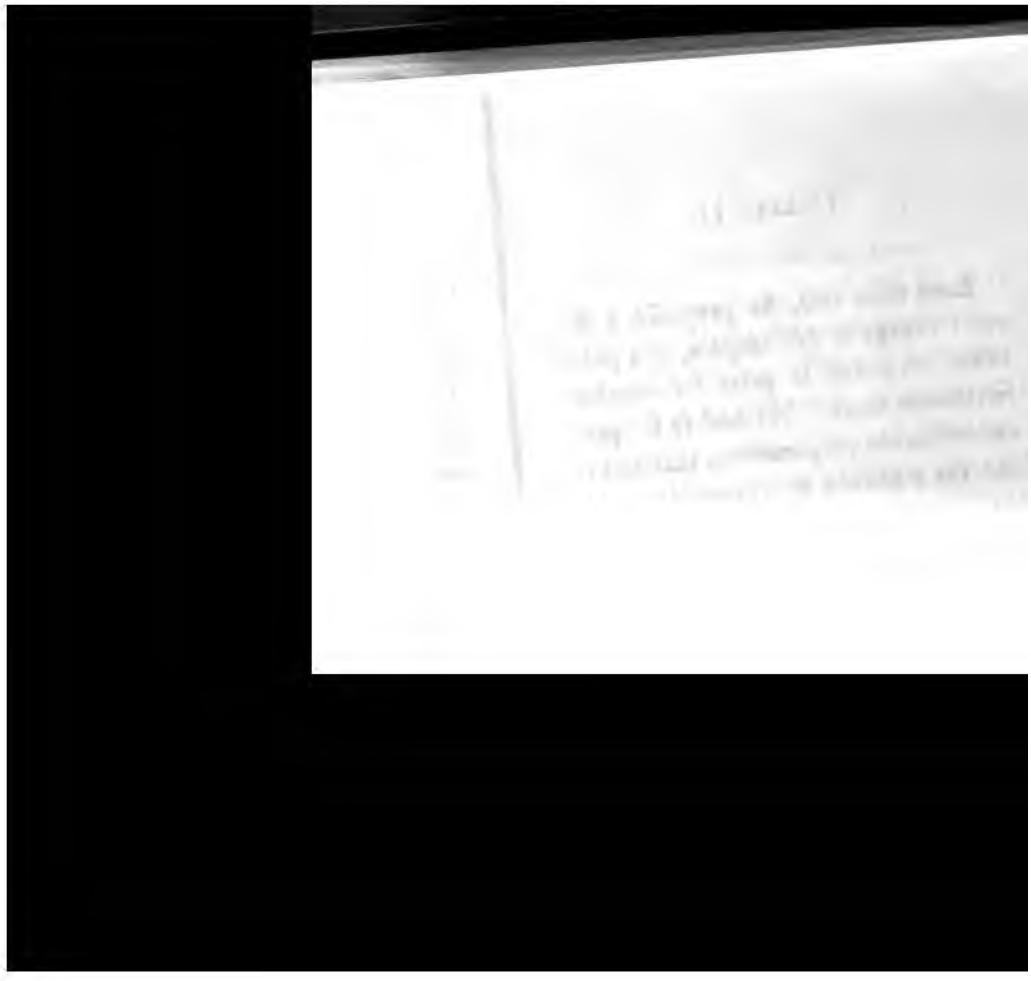
Soon



Soon after this, he propoſed a ſecond voyage to *Philadelphia*, and publiſhed propoſals in print for another ſettlement there. He had ſo far proceeded in his preparations, that an order for a convoy was granted him by the Secretary of State. But a few days before his intended embarkation, his voyage was prevented by a freſh accuſation on the oath of one *Wm. Fuller*, a wretch afterwards declared by the parliament a cheat and impoſtor. A warrant was granted on this information for apprehending him, which he narrowly eſcaped. He had hitherto defended himſelf ſucceſsfully before the King and Council, but now thought it

it moſt prudent rather to retire for a time, than to hazard the ſacrificing his innocence, character, and liberty, to the oaths of a profligate villain: Accordingly, he appeared but little for two or three years. During this receſs, he devoted his time to writing on religious ſubjects: And it was in this ſecluſion from publick life, he wrote that excellent little work, intitled, "Reflections and Maxims, relative to the Conduct of Human Life;" a work in which the wiſdom of ancient and modern ſages is united, and which is worthy a place in every family.

About the year 1693, through the intereſt of the Duke of *Buckingham*, Lord



Lord *Somers*, and others, he was admitted to appear before the King, where he pleaded his cauſe, and proved his innocence, in ſo effectual and convincing a manner, that he was fully and honourably acquitted.

At the end of this year he loſt his wife, with whom he had lived in all the tender endearments of that neareſt connection about twenty-one years.—This loſs affected him ſo deeply, that he ſaid, all the former troubles and afflictions of his life were as nothing in compariſon to it.

In the beginning of the year 1696, Mr. PENN married a ſecond wife, the daughter

daughter of an eminent merchant at *Briſtol*; by whom he had four ſons and one daughter. About a month after his marriage he met with another ſevere trial in the death of his eldeſt ſon, *Springet Penn*; a moſt amiable and accompliſhed youth, in whom he much delighted; and from whoſe ſupport and aſſiſtance, in the decline of life, he had formed the moſt pleaſing expectations.

Soon after this melancholy event, he viſited *Ireland* again; and on his return, in 1699, he embarked with his wife and family for *Pennſylvania*, where they arrived ſafely, and were received with diſtinguiſhed marks of joy by the inhabitants.

Here he applied himſelf diligently to the offices of government; preferring the good of the country and its inhabitants to his own private intereſt; rather *remitting* than rigorouſly exacting his lawful revenue: So that under the influence of his paternal and mild adminiſtration, the province flouriſhed and roſe to eminence with a rapidity unknown to any former age or country.

But while Mr. PENN was thus employed in the regulation and eſtabliſhment of his province, ſome perſons in *England* endeavoured to undermine both his, and other proprietary governments in *America*, under the ſpecious pretence of advancing the prerogative of the crown; and the buſineſs

neſs was ſo far proceeded in, that a bill for that purpoſe was prepared and brought into the Houſe of Commons.

Mr. PENN's friends, the proprietors and adventurers here, were diligent to impede the threatning danger, and immediately repreſented the hardſhip of their caſe to parliament, ſoliciting time for Mr. PENN's return, to ſhew cauſe why the bill ſhould not paſs: They alſo ſpeedily informed him thereof, preſſing his immediate perſonal aſſiſtance in *London*. On the receipt of this intelligence, Mr. PENN ſummoned an aſſembly at *Philadelphia*. They met on the 15th of *September*, 1701, when he opened the matter to them; declared his reaſons for leaving them, the meaſures he intended to purſue on their be-

half, and received fresh assurance of their fidelity, duty, and affection.

The next day he took shipping for *England*, where he arrived the beginning of *December*; and took such effectual measures for preventing this infringement on his rights, that the bill was soon laid aside.

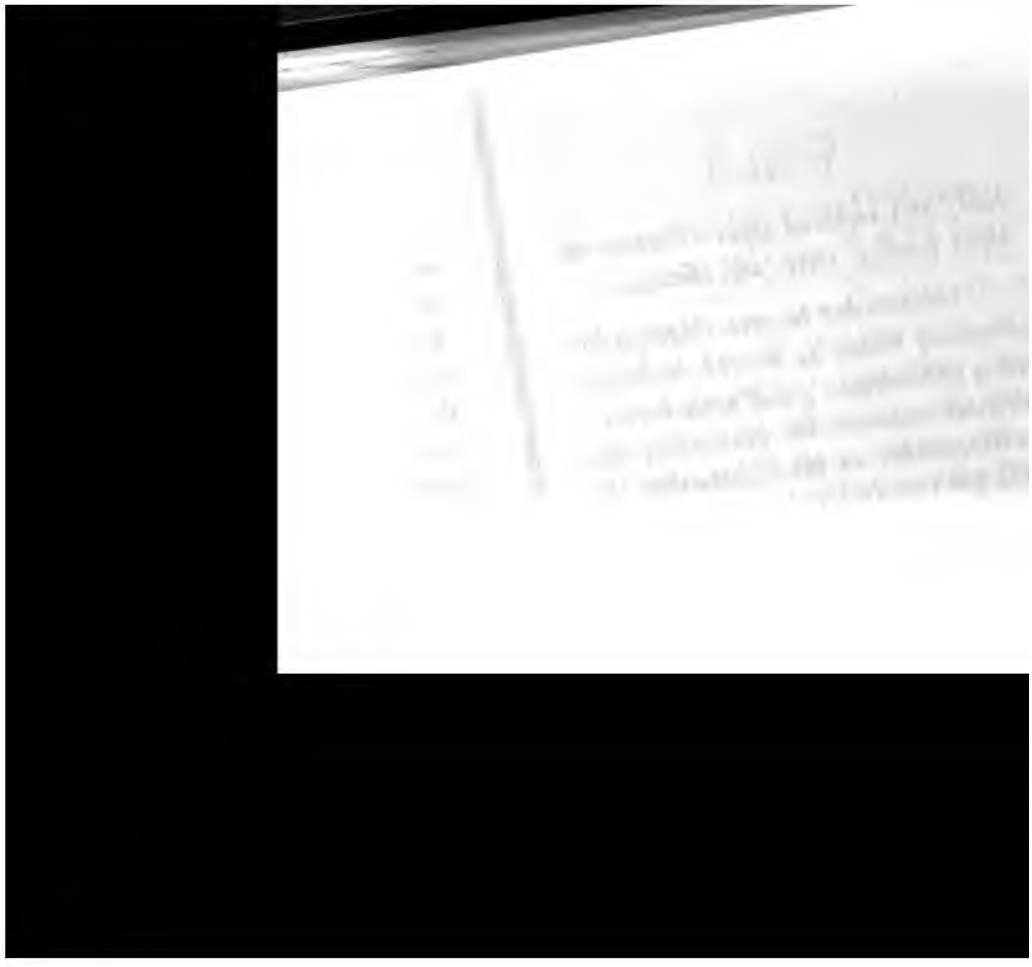
Upon the accession of Queen *Anne* to the throne, Mr. Penn was in great favour with her, and very much at court. For his conveniency in attendance he took lodgings, first at *Kensington*, and then at *Knightsbridge*, where he resided till the year 1706; and then took a seat about a mile from *Brentford*.

In the year 1707, he was disagreeably involved in a law-suit with the executors

ecutors of a person who ha
been his steward; against w
bitant demands he thought
quired him to defend him
the case was attended with
cumstances, through the death
persons and the absence of oth
the Court of Chancery did no
him: He was therefore obl
reside near twelve months wit
rules of the Fleet, till the ma
dispute was accommodated.

In 1710, the air near *Londe*
agreeing with his declining con
tion, he took a handsome seat at
comb in *Buckinghamshire*, where he
sided during the remainder of his

In 1712, he was seized with th
ics, supposed to be of the apople



tick kind; by the laſt of which (tho' beyond all expectation, he ſurvived it) his memory and intellectual faculties were ſo much impaired, as to render him unfit for publick action in future. From this time to the period of his days he travelled but little from home; nor could he converſe with that readineſs and elegant perſpicuity as heretofore, but was ſtill chearful, eaſy, and innocent in his deportment and diſcourſe.

In 1715, he went to *Bath*, and reſided ſome time in that city; but the waters proving ineffectual, he returned home, and continued in a weak ſtate till the 30th of *July*, 1718, being the 74th year of his age, when he cloſed an honourable life in great peace and

ſerenity; and his remains were interred at the Quakers' burying-ground at *Jordans* in *Buckinghamſhire* the 5th of *Auguſt* following.

As this great and good man had made the welfare and happineſs of mankind his principal ſtudy thro' a long and valuable life, his death was attended with a general concern and ſorrow, in proportion as he had been ſerviceable to thoſe who ſurvived him, and to mankind in general.

As a member of civil ſociety, few have more eſſentially contributed to its peace and happineſs. In the various relations of huſband, parent, friend, and neighbour, he was a worthy and eminent example of every thing truly eſtimable. Graceful in his perſon; kind

and charitable in his diſpoſition; courteous and truly polite in his carriage, he united the eaſe and elegance of the Courtier, with the ſobriety and dignity of the Chriſtian.

His natural temper was ſweet and engaging; his comprehenſion quick; his rational powers ſtrong and vigorous, and the whole man was poliſhed by a learned and liberal education.

As a wiſe and active legiſlator, his character is ſtill revered in all civilized nations. Liberty, both civil and religious in its full force, was laid down by this great man, as the firſt principle, and only permanent foundation of all true government:—Hence he made it the corner ſtone of all his own political

tical inſtitutions. Chriſtians of every denomination might not only live unmoleſted under his protection, but have a ſhare in that government which he eſtabliſhed: No laws could be made therein without conſent of the inhabitants; No extortion could be committed, or connived at in any department of the ſtate. Knowledge, integrity, and publick virtue, were the only effectual recommendations to places of truſt or honour under him. The affairs of widows and orphans were to be enquired into and ſettled by a court conſtituted for that purpoſe. Cauſes between man and man were not ſubjected to the delay and chicanery of lawyers, but ſpeedily decided by wiſe and honeſt arbitrators. His laws, founded on

the

the ſolid baſis of equity, maintained their force with little diminution till the cloſe of the laſt war: But on this part of his character it is needleſs to enlarge, as the late Lord *Lyttleton* has borne the moſt ample teſtimony to it by comparing him to *Solon* and *Lycurgus*; and repreſenting his treaty with the native *Indians* as "*a ſcene of juſtice and humanity which even angels might have beheld with delight;*"*

As a miniſter, we are told by thoſe who frequently heard him, that he was eloquently perſuaſive; and expreſſed himſelf with a pathos which generally reached the *hearts*, while his doctrine informed and enlightened the *underſtandings* of his hearers.

* See Dialogues of the Dead.

Tender

Tender, and forgiving, he never reſented an injury; but, arrayed in the armour of conſcious innocence, was rather remiſs in vindicating his character from the aſperſions of malice, than ſevere in puniſhing the authors of unmerited reproach.

Steady and immovable in the proſecution of wiſe and noble deſigns, he ſeldom failed of accompliſhing them. His internal peace being founded on the impregnable baſis of integrity and ſubſtantial virtue, he equally deſpiſed the empty noiſe of popular clamour, and the mere "whiſtling of a name;" and with inflexible ardour purſued his great deſigns till every obſtacle was ſurmounted.

Theſe

Theſe encomiums are not the language of vain panegyrick—the writer wants not to garniſh the ſepulchres of the dead with the trophies of adulation; but to ſo eminent a character this ſhort tribute is juſtly due, and paid with reſpect and veneration.

Bath, *Feb.* 28, 1777.

FINIS.

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